NATIONAL COUNCIL

OUTLOOK

JANUARY 1959

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OF RELIGION

CHRISTMAS MISSION ACCOMPLISHED

COUNCIL PRESIDENT RETURNS FROM SPAIN AND MOROCCO.

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The Cover: Major General H. K. Mooney, commander of the 16th Air Force, with Dr. Edwin T. Dahlberg, the Council's president, at a farewell luncheon given by Dr. Dahlberg to express appreciation for his reception throughout the command of General Mooney during his Christmas mission to Spain and North Africa. The luncheon, which took place at the Castellana-Hilton in Madrid, was attended by all but two members of the general's command staff.

The story of the mission appears on page 3.

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African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Armenian Church of North America, Diocese
Augustans Evangelical Lutheran Church
Christian Churches, International Convention (Disciples of Christ)
Christian Methodist Episcopal Church
Church of the Brethren
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends
Greek Archdiocese of North and South America
Hungarian Reformed Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Philadelphia Yearly Meeting of the Religious Society of Friends
Polish National Catholic Church of America
Presbyterian Church in the U.S.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Episcopate of America
Russian Orthodox Greek Catholic Church of America
Serbian Eastern Orthodox Church
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church
Ukrainian Orthodox Church of America
United Church of Christ
Evangelical and Reformed Church
General Council of Congregational Christian Churches
United Lutheran Church in America
United Presbyterian Church in the U.S.A.

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Christmas Mission Accomplished

By **Edwin T. Dahlberg**

RETURNING from a Christmas mission to the armed forces in Spain and Morocco, traveling quietly and smoothly at 37,000 feet in a jet plane, we left Paris at six p.m. and reached New York at 10:30 p.m., New York time, one hour late because of strong head winds.

This whole experience has been a revelation of the possibilities of the Air Age. During the past two weeks I have ridden in all kinds of aircraft—ponderous oil tankers, bucket-seat cargo and hospital ships, plush Constellation jobs, and now in this incredible Pan American jet plane. With my traveling companion, Donald C. Bolles, editor of the Outlook, I have climbed every ladder known to man, thrust my head and shoulders through all kinds of hatches, and buckled on parachutes that seemed as heavy as the harnesses that hung in my father's horse barn.

Our first few days in Spain and North Africa made me realize why as children we used to chant the refrain,

"Rair, rain, go to Spain,
And never come back again."

Floods and storms were everywhere, doing much damage especially at the Rota Naval Air Station on the southwest coast of Spain, and north of Port Lyautey in Morocco. In the latter area more than 4,000 people were left homeless, with 800 square miles of land under water. A party of navy officers took us out the road to Tangier as far as we could go. At the road barrier marking the edge of the flood zone a helicopter was waiting to take in food, clothing and charcoal to the refugees back in the hills. The officer in command said that the previous afternoon they had sought to evacuate a Moroccan who was stranded on a little hilltop with his cow. Despite his sorry plight, the man would not let the relief crew pull him up into the helicopter unless they took the cow also. This was obviously impossible, so the man elected to stay with his cow. It was understandable. The cow was his life. If he had left it, someone would have stolen it as soon as the waters subsided.

Everywhere, as we walked along dry spots on the highway, shepherds were carrying their sheep and lambs in their arms, the tired animals all muddy and exhausted. It was a pathetic picture of the poverty and despair of the Moroccan people. It was our privilege as representatives of the National Council of Churches to secure an immediate appropriation of $2,000 for flood relief through the prompt action of Dr. R. Norris Wilson, director of Church World Service. This information we conveyed to the tall, impassive Super Caid as he stood by the helicopter, surveying the flood damage. One of our American naval officers at the scene declared that this simple token gift was worth twenty million dollars in Moroccan good will. However, we cannot put a price tag on compassion.

The struggling country of Morocco is having a difficult time. Unemployment, illiteracy, and lack of technical know-how condemn the people to a life of wretchedness in hovels that look like nothing more than ramshackle huts and dingy haystacks. Like the Spaniards across the Straits of Gibraltar, the Moroccans are uneasy about our American

Dr. Dahlberg's Christmas mission as spiritual ambassador of the 144,000 *local congregations of the thirty-three constitutent communions of the National Council of Churches was authorized by the General Board of the Council. This was the sixth consecutive year that a president of the National Council has visited American naval and military bases overseas.*

Dr. Dahlberg visited air force groups at Torrejon and Zaragoza, and the naval air station at Rota, in Spain; and the naval air station at Port Lyautey and air force bases at Nouasseur, Sidi Slimane (where he preached on Christmas Day), and Ben Guerir, in Morocco.

Dr. Eugene Carson Blake, United Presbyterian Church U. S. A., Dr. Dahlberg's predecessor, visited Korea, Japan, Alaska, Greenland, Newfoundland, and Labrador. Methodist Bishop William C. Martin, second president of the National Council, spent Christmas 1953 *with U. S. armed forces in Japan and Korea.*

Dr. Dahlberg spends a few moments at headquarters for "distinguished guests" at Sidi Slimane, in Morocco, headquarters of the 3906th Air Base Group, with base commander Colonel Joe R. Williams (in center) and Chaplain (Major) Foster Perry.

A Christmas Day visit on the flight line at Sidi Slimane where B-47 jet bombers of the Strategic Air Command and their crews remain on 24-hour alert. Dr. Dahlberg talks with guard Airman 1/c James H. Skelton of Winter Haven, Florida.

At Ben Guerir, location of the 3926th Air Base Group, on the edge of the Sahara Desert in the shadow of the Atlas Mountains. At left, Chaplain (Major) George W. Treese of Ben Guerir and at right Chaplain (Capt.) George Bieber of Nouaaseur, location of the 3922nd Air Base Group visited earlier by Dr. Dahlberg.

Dr. Dahlberg celebrates his 66th birthday on December 27 at Ben Guerir by cutting the cake at a dinner given in his honor, attended by base commander Col. Andrew A. Juhasz (left) and Protestant chapel leaders at the air base there, which is the location of the 3926th Air Base Group.

air bases and naval stations; some would like us to withdraw. But on the other hand, they dread the loss of the economic aid that accrues to them from our military operations.

We had extended interviews with our American ambassadors at Rabat and Madrid respectively — Ambassadors Charles Yost and John Lodge. Both were of the strong opinion that our military defense system in that part of the world, with its alert Reflex Line and swift striking power, was an absolute necessity as a deterrent from war and a guarantee of world peace. They were both of the further opinion that any abrupt withdrawal of our forces would result in an economic vacuum that could quickly bring about political chaos. It is difficult to know the answer. It all points up the importance of economic aid, technical assistance, literacy campaigns, and medical care. Such non-military approaches to world peace could accomplish much in undergirding the life of these new nations, and relieving the violent political and nationalistic tensions.

Spaniards and Moroccans alike are delightful, lovable people. But they suffer under almost impossibly oppressive conditions. Morocco is a solidly Muslim country. It is like another world, especially when one gets down toward the Atlas Mountains and the desert around Marrakesh, where the camels, the donkeys, and the turbaned crowds around the snake-charmers, storytellers, scribes, magicians, desert dancers and musicians in the market-places make everything seem like a dream out of the Arabian Nights.

Christianity has hardly made a dent in the religion of Islam. Independent gospel missions are working zealously here and there, in some instances with great consecration. But, as one of their supporters said, "Cannot the National Council of Churches do something to train them in better missionary methods? They do evangelistic work and preach the Bible, but after 50 years of the most devoted effort they hardly have a convert to show for it. I think there is need for more schools, medical centers, and agricultural missions that would show these people how to use the land, and how to live." How right she was! This should be a continuing challenge to all our established denominations.

In Spain the Franco government is as much of a dictatorship as was ever thought up by the communists. Our armed forces are there purely by sufferance. The American flag is not even permitted to fly above our air bases — the first time I ever saw a fort without a flag. And as for our Protestant brethren in Spain, they hardly have as much freedom as in Russia. Church after church has been closed since 1954, several of them within the past few weeks. It was with a sense of shock that I stood before the doors of the Second Baptist Church in Madrid. Over the church portals were the words of Psalm 100:4, "Enter into his gates with thanksgiving." But the government had sealed the doors, making it impossible to enter the gates at all. The pastor has to report to

(*Continued on Page* 25)

Young America overseas. Dr. Dahlberg takes the time to talk things over with two Boy Scouts at Sidi Slimane on Christmas.

At Sidi Slimane Dr. Dahlberg visits the manger scene on Christmas Day with a group of Boy Scouts, their scoutmaster and others.

At the General Board meeting in Chicago, December 4, Dr. Franklin Clark Fry, chairman of the Council's Policy and Strategy Committee, presents his report. At the right are Bishop G. Bromley Oxnam, chairman, Division of Christian Life and Work, and Honorable Ernest A. Gross, chairman, Fifth World Order Study Conference and Department of International Affairs.

The General Board at Chicago

Reiterates duty as well as right of Christian churches to study and comment upon social and political issues

By GERALDINE SARTAIN

EDITORIAL opinion in the nation's press has begun to reflect thoughtful consideration of the historic recommendations of the Fifth World Order Study Conference.

"Good Americans like Russia no more than they ever did, but some accommodation with people we don't like might buy all of us a few more precious years on this planet," said the *Cleveland Press* December 16.

"It might start a chain reaction of events, some within Russia, that might lead to a better world for all time to come."

The National Council's General Board at its last meeting commended the World Order Conference for fulfilling in its Message the right and duty of the Christian churches to speak out on controversial political, economic and social issues.

The Message had recommended, among other changes in U. S. foreign policy, U. S. recognition of mainland China and its eventual admission to the United Nations.

At two-day sessions in Chicago, December 3-4—the largest Board meeting ever held outside New York—that body adopted, with only three dissenting votes, a four-point resolution on this matter. It pointed out that churches should speak out on controversial matters "in view of their common faith in Jesus Christ as both Lord and Savior." It declared that the Cleveland study conference "has performed a valuable function in helping the churches and their members carry forward the process of the American people's development of their foreign policy."

It cited the "widespread public notice" given to certain portions of the Message and commented that the conference "has put into public discussion issues of high moral and spiritual, as well as political significance."

It called attention to the fact that the conferees spoke only for themselves and not for the Council or its member-churches, but they spoke "with a mighty voice."

It served notice that "if and when" it appears that the National Council should make specific pronouncements on international affairs, such pronouncements will be developed by responsible council departments for action by the General Board.

Finally, the Board called upon the Council's constituency—33 Protestant and Orthodox denominations with 144,000 local churches and 30 million members—to study carefully the Message text and the full report in order to stimulate reasoned progress in solving the serious problem of foreign relations.

The General Board honored with a luncheon the Council's first president, Rt. Rev. Henry Knox Sherrill of New York, recently retired presiding bishop of the Protestant Episcopal Church.

It authorized the purchase of a services building as an adjunct of National Council offices in the Interchurch Center, now under construction on Morningside Heights in New York. It adopted four resolutions. They called on the churches to observe the tenth anniversary of the Universal Declaration of Human Rights on December 10, and to broaden the emphasis of Rural Life Sunday—in order to make the observance more relevant to today's complex rural society; commended the American Library Association for the religious emphasis of American Library Week; urged federal authorities to expose so-called hate organizations and curb their terroristic activities, noting particularly the lawlessness of the current school bombings and desecration of houses of worship.

The Message to the Churches of the Cleveland World Order Study Conference did not come before the Board officially for action. In accordance with custom the board heard a report by the conference chairman, New York attorney Ernest A. Gross. Others made comments.

Speakers for the Message stressed that its immediate critics take a moralistic view of the maintenance of the *status quo,* whereas the 600 lay and clerical leaders who framed the Message recommended changes in the light of their Christian faith and their duty "to make hard choices between real alternatives without self-deception or despair."

Mr. Gross emphasized that the conference was moved especially by the spirit of the *Six Pillars of Peace* framed by John Foster Dulles, now U. S. Secretary of State, who wrote in that docu-

ment, "Any world system is doomed if it identifies peace and morality with the mere maintenance of the status quo." The "pillars of peace" statement was the work of the First World Order Conference, held in Delaware, O., in 1942, over which Mr. Dulles presided.

Miss Thelma Stevens of New York, a conferee and a General Board member, declared in a strongly-worded statement on the Cleveland conference, that 90 percent of the conferees were of a common mind on the most controversial issues and the Message had paved the way "for ordinary people to let their voices be heard without fear of the results from attacks."

"The Christian voice is represented these days on too many issues by demagogues, reactionaries, hate-mongers or 'divinely' appointed leaders," observed Miss Stevens, executive secretary, Department of Christian Social Relations, Woman's Division, The Methodist Church.

Dr. Kenneth L. Maxwell, executive director of the Department of International Affairs, reported that through a nationwide program for peace, for the first time in history the Protestant and Orthodox communions constituting the Council will devote a year of intensive education and action to a coordinated emphasis on Christian concerns in international relations. The denominations themselves decided upon this program, which will run from June 1959 to June 1960.

Sherrill Address

Bishop Sherrill told the luncheon gathering of 250, held in his honor, that American churches are not greatly concerned with the cause of unity, despite a great deal of talk about it.

Four eminent churchmen paid high tribute to the contribution to the ecumenical movement made by Bishop Sherrill, for 12 years presiding bishop of his communion, president of the National Council of Churches from 1951 to 1952 and now one of the presidents of the World Council.

Through the gift of an anonymous donor an inscription memorializing the life and serivce of Bishop Sherrill will be placed in the 19-story Interchurch Center now rising on Riverside Drive, New York.

In the report of Dr. Roy G. Ross, general secretary, read to the Board by his associate Dr. R. H. Edwin Espy, the Council's administrative leader said:

"If our tenth birthday two years hence is to mark significant progress, we should ask ourselves now what goals we should expect to have attained after ten years of experience and effort in policy, program principles and united strategies."

Rt. Rev. Henry Knox Sherrill, the National Council's first president, is honored at a luncheon in connection with the meeting of the General Board of the Council in Chicago. Left to right: Dr. R. H. Edwin Espy, associate general secretary; Bishop Sherrill, and Dr. Edwin T. Dahlberg, the National Council's president.

Ultimate success, Dr. Ross declared, will depend upon the degree to which the denominations through the Council arrive at basic common convictions regarding these phases, as well as upon the character and quality of the Council's staff.

The Church and the Arts

Dr. Truman B. Douglass of New York, chairman of the National Council's Department of Worship and the Arts, chairing a major session of the General Board on The Church's Responsibility to the Arts, declared that most of the billion dollars a year spent by churches on new buildings is "misspent."

Dr. Douglass, executive vice-president of the Board of Home Missions of the Congregational Churches, proposed a four-point program to improve the situation, enumerating that the churches need: radical reformation in their role as consumer and patron of the arts; sustained and vigorous conversation with the artist; recognition that the seer, not the moralist, is the re-maker of man's life; and understanding that encouraging significant conversations between the church and the artist must be a peculiarly personal ministry.

Dr. Marvin P. Halverson, executive director of the National Council's Department of Worship and the Arts, asserted that art can arise again within the fabric of the church building as it did in the past, when the church has a clear understanding of itself and of coherent worship.

Defense Psychology

In a session on education, Dr. Gerald E. Knoff warned that the American people and their children should be safeguarded against a "national defense" psychology in educational affairs. This has risen, he pointed out, because of the national panic generated by the launching of the Soviet Sputnik. Dr. Knoff is executive secretary of the Council's Division of Christian Education.

The Board adopted a record 1959 budget of $12,129,270 to carry on its far-flung program as the cooperative agency for its constituent communions. It noted that when $9,095,000 reimbursable ocean freight expenditures—covering Church World Service shipment of food and clothing to the needy around the world—is included, the budget totals $21,224,950 gross budget.

The net twelve-million-dollar budget is $423,320 higher than the current year's budget, an increase attributed largely to expanded needs of Church World Service, the Council's relief and refugee agency. The CWS outlay of funds includes $350,000 for the 1959 United Clothing Appeal and $150,000 for procurement of commodities.

The Responsibility of the Churches for the Arts

By **Truman B. Douglass**

This article is based on an address given by Dr. Truman B. Douglass, vice-chairman of the Home Missions Council of the Congregational Christian Churches before the General Board of the National Council, in Chicago, in December.

AFTER a long season of suspicion and alienation between American Protestantism and the arts there are now appearing signs of a movement of rapprochment. This is more than an aroused interest on the part of church people in the liturgical arts and the so-called "arts of the church." The most significant and hopeful expression of this effort toward mutual understanding is the lively interchange which is now engaging the attention of on the one side competent spokesmen for the Christian faith and on the other side serious practitioners and interpreters of the fine arts, the practical arts, and even the popular arts. The primary motive behind these discussions is not a sudden interest among churchmen in matters of esthetic judgment and good taste but the recognition that both they and the most perceptive artists have a common concern for truth—for truth at its deepest levels.

How are the church and the arts inter-related?

Church a Bad Consumer

One type of relationship: the church is concerned with the arts because it is again a *consumer* of the arts. One cannot doubt that one reason for the alienation between the Protestant churches and the artists is the fact that the church has been for so long a bad consumer, an undiscriminating and demoralizing patron. In the field of architecture, for example, the churches in America are currently spending nearly a billion dollars a year on the erection of new buildings and the remodeling of old ones. Here and there one comes upon a fresh and trenchant architectural design. But from the viewpoint of those contemporary architects whose power of vision and force of execution are most widely recognized by their fellow-artists, a vast proportion of this enormous sum is being misspent.

For every artistically defensible new building there are scores, if not hundreds, that are banal, sterile, repetitive. They are examples of the unrelieved architectural cliche.

Worse than this, they are religiously irrelevant. They convey no suggestion of symbolizing a living faith proclaimed by and addressed to living persons in the midst of the living realities of contemporary culture. They may echo a faith that once lived for men in an earlier time; but the statement of a faith that here and now affirms men's deepest convictions and commitments must be more than an echo.

Even worse than their irrelevancy is the fact that many of these new churches are artistically fraudulent. They employ forms and materials in ways that are openly dishonest. From the viewpoint of the artist, the church thus appears very often as the foe of integrity.

Worst of all, I think, is the tragedy of missed opportunity. Because churches are planned for a long period of serviceability this opportunity is going to stay missed for a half-century or more. Here was our great chance to proclaim in visible form the insurgent, revolutionary, iconoclastic nature of Christianity generally and of the Protestant spirit in particular. Instead of making this declaration, most of the new buildings speak only of timidity, of the magnification of everything that is shrinking and safe, of tired and dessicated respectability. To a Protestant living in New York, it must be cause for soul-searching bewilderment that the best recent examples of architectural boldness, imagination and honesty are provided not by the churches but by such organizations as a liquor distiller and a vendor of soap.

The depressing architectural situation is only one example of Protestantism's alienation from the arts in its dealings with them as a consumer. From the viewpoint of the serious artist, the church seems almost invariably to place itself on the side of the vulgarians and the philistines. It is held responsible for the horrors of the Roman Catholic chromos showing the bleeding heart of Jesus, and also for the equally appalling offense committed by the producers of much Sunday school material in which defenseless children are handed portrayals of an effeminate and characterless Christ.

Sponsors Sentimentalities

The artist identifies the church as the sponsor of the sentimentalities and vulgarities of the "gospel hymn." He thinks of it as community in which at least half the members regard Malotte's saccharine setting of the Lord's Prayer as a noble expression of Christian devotion, and who at the same time are suspicious of Bach because his music demands something of them and does not leave them sunk in self-gratifying recollections of maudlin states of religious euphoria.

Observing these and similar phenomena, the artist is led to think of the church as being hostile to all that he reveres. And in making this judgment he is also compelled to adjudge the church hostile to man himself; for it is the mission of art to disclose and enhance the depth, the richness, the dimension of the life of the human spirit and to purify and enkindle that spirit.

A rapprochement between the church and the arts requires of the church a radical reformation in its role of consumer and patron of the arts. Here and there this is occurring. Among the ablest theologians—Paul Tillich, Amos Wilder, Joseph Sittler—the encouragement of this reconciliation is a matter of urgent concern. In the architectural field, some churches have discovered the simple fact that good design is no more expensive than bad. There is a growing recognition that the visible proclamation of the church, enunciated by its building, ought to be judged by more stringent criteria than "what everybody likes"—that it ought to go considerably beyond what even the chairman of the building committee likes. It ought to speak the living, contemporary message of the Gospel to the men and women of our time.

A second impulse behind the rapprochement between the church and the arts is a sharper understanding that what is at stake here is not merely good taste but truth. The serious artist is only secondarily concerned with beauty

in the esthetic and formal sense. His primary engagement is with reality. This is also, if they know their calling, the objective of the theologian and every committed Christian.

The most dangerous foe of the Christian faith is not agnosticism, nor even atheism, but sentimentalism. The spare and astringent truth of Christ is continually distorted to become soft, evasive, lush, sybaritic. It is tortured into the monstrous heresies of the "success and serenity" advocates, so that the Christian faith becomes the assurance of getting what man in his most shallow, insensitive, one-dimensional existence fancies he wants.

Truth Is at Stake

Sentimentalism, expressed in the church's worship, becomes a calculated attempt by means of various "persuaders," both hidden and overt, to manipulate people into what is regarded as a worshipful attitude. Worship is conceived not as the unflinching confrontation of the reality and will of the Most High God, but as another form of mood-music. A church building is judged to be "worshipful" not when it testifies to the holiness and transcendence of the living God but when it cajoles or deceives people into imagining that a passive and pleasant state of mind is evidence of God's presence.

There is a jolting rebuke to the church in the fact that so many recognized artists and writers who are not identified with formal religion have given us a more penetrating analysis of the moral and spiritual issues of our time than have the theologians and churchmen. The church needs to be in continuous conversation with these artists for the refreshment of its own life and message.

The artist may make faulty theological judgments concerning the meaning of his insights. But one is aware of a seriousness, an integrity, a power of self-criticism, an openness of mind and heart in such persons as Joyce and William Carlos William,s in D. H. Lawrence and Kafka, in Eliot and Yeats, in Dylan Thomas and Boris Pasternak, which ought to arouse much contrition in the hearts of churchmen who are so often willing to settle for platitudes and cliches in place of a new meeting with reality and truth. The artists can be bearers of truth to the Christian community if that community is humble and open in its conversation with them.

A third reason for the growing understanding between the church and the arts is the church's increasing awareness of the importance of this understanding for the shaping of contemporary culture.

It has become almost a truism to say that man's life is influenced far more deeply by the seers than by the moralists—more by the power of myths and symbols than by rationalized purposes and goals. It is the see-er, the man with the power of intense seeing, not the moralist, who is the remaker of man and society.

For the creation and interpretation of these illuminating, meaning-giving myths and symbols we are peculiarly dependent on the artist. In the most profound way the artist's business is one of the church's fundamental concerns.

Finally, the encouragement of significant conversation between the church and the artists must be a distinctively personal ministry. The artist is by nature and experience the antithesis of the organization man. He is congenitally allergic to committees, for he knows that no committee ever painted a picture, composed a sonata, or wrote a poem. The church as organization has little meaning for him, and what meaning it has tends to be alienating. If he is to sense that he and the church have a common cause, this realization will need to be communicated through personal encounter.

There is need of articulate spokesmen for the Christian faith who treat with high seriousness the spiritual issues which evoke the labor and dedication of the authentic artist. In this connection the recent publication of Amos Wilder's William Belden Noble lectures at Harvard, titled *Theology and Modern Literature,* is an event of high importance.

In the National Council of Churches' Department of Worship and the Arts, of which a Congretational minister, Dr. Marvin Halverson, is executive director, Protestantism has a remarkably effective —and a remarkably ill-supported—organ of communication with persons who are powerfully shaping the cultural life of our time. The members of its several commissions—in music, literature, the drama, architecture, and worship—include many persons of world renown in the arts. Many of them are devoted to the church, but until the work of the department brought them into communication with responsible and understanding churchmen they have had no evidence that the church was interested in them, as artists.

Every representative of the churches in dealing with workers in the arts must make it clear that the church is concerned for the artist and his work not mainly because the church itself may be a consumer of his product but because it recognizes in his calling the summons to a high Christian vocation—which in the profoundest sense the artist adopts whenever he is a see-er and doer of the truth.

"A Tremendous Potential for Good"

"Churchmanship" was the emphasis for millions of American teen-agers in the annual observance of Youth Week January 25 to February 1.

"Sixteen million Americans between the ages of 13 and 19 have a tremendous potential for good and we intend to enlist the capacity of service of those we reach," declared Stuart Langton, Springfield, Mass., chairman of the United Christian Youth Movement, sponsor of Youth Week.

Helping young people to understand the nature and purpose of the church is one of the aims of the observance.

This year also marks the 25th anniversary of the organization of UCYM, which now represents more than ten million Protestant young people. It is administered through the National Council of Churches.

Local observances were planned in more than 1,000 communities, where Christian youth councils have a long history—often more than 25 years— of youth activity.

"Churchmanship," says Rev. Donald O. Newby, director of the Department of Youth Work of the National Council and executive secretary of UCYM, "involves integration into worship, fellowship, study, and service to the church.

"Young people are now acting more responsibly and are more involved in the work of the church," he stated. "We must face the fact today that young people are not just the 'hope of the future' but are an important factor in the present.

"If the church is wise, it will attempt to involve them as influentially in the church as they are in today's culture."

Mr. Newby called attention to youth influences today. "Their taste in music dominates the airways," he said. "They reportedly buy 70 per cent of all records and can make or break stars in the entertainment field."

In terms of the ability of young people to serve the church, Mr. Newby pointed out that a questionnaire directed to teen-agers revealed that while three-fourths of them felt that the church "was very effective in providing opportunity to contribute financially to the work of the world church," only one-third indicated that the church really provided "opportunities to develop and share talents."

"Youth Week," Mr. Newby said, "is an opportunity to explore in youth groups the meaning and significance of 'churchmanship'."

Members of "conversation" panel discussion at the Home Missions Assembly, left to right: Rev. Robert Spike, general secretary for program of the United Church of Christ (Congregational) Board of Home Missions; Prof. Robert Lincoln Shinn, Vanderbilt University, Nashville, Tenn.; Dr. Edwin T. Dahlberg, NCC president, the moderator; Professor C. Wright Mills, Columbia University, New York; Rev. H. Conrad Hoyer, executive secretary, Division of American Missions, National Lutheran Council.

A New Approach to the Nationwide Task

A NEW Protestant strategy for church planning in the United States is in the making by leaders of the home missions enterprise.

Some 250 top policy-makers from 40 home mission agencies representing 23 denominations wish to make sure that explosively expanding America has adequate churches, schools, homes, highways and social services and that the church takes part in the blue-printing.

A new approach to their nation-wide task and an unvarnished picture of the contemporary setting in which they will carry it out were presented at the 50th Anniversary Assembly of the National Council's Division of Home Missions in Atlantic City, December 10-13.

Leaders went home pledging their attention to solutions — social, economic and political.

They recognized, they said, that only through a common strategy can the churches become the force that is necessary "to permeate the culture with the Christian ethic."

"The Assembly wanted the churches to speak to the community more relevantly," said Rev. Jon Regier, executive director of the Home Missions Division. "Its members are willing to give more direction, to serve as the prod for which many churches are asking."

This new era of Protestant planning will be based on complete cooperation, the Council executive said. It calls for a reorganization of the Council's Division of Home Missions, a series of regional and two national conferences on church-planning, enrolling the denominational and interdenominational experts who supervise the large mission enterprise in the United States.

Many of the conferees strongly resisted the analysis by Dr. C. Wright Mills of how the world is today, but were agreeable to using it and the findings of other speakers as the bases for their intensive nine-hour discussion sessions.

Not all of those in the 10 discussion groups went along either with the Columbia University's sociologist's charge that the current U. S. foreign policy is making us drift toward World War III.

Dr. I. George Nace (right), retired general secretary of the Division of Home Missions, greets the new secretary, Rev. Jon L. Regier.

The idea of victory in any war has become for the first time in history "plainly idiotic," he said. "Yet the elites and spokesmen of each super power, in particular those of the United States, are possessed by the military metaphysic according to which world reality is defined in military terms."

He pictured a United States motivated by advertising jingles and peopled by "cheerful robots," at the bottom of an "overdeveloped society." The top level of this society, he said, is composed of "an irresponsible elite of power," frightened that America may become isolated and a second-rate power. The middle level consists of "a semi-organized stalemate in a political vacuum."

The power structure of the American "overdeveloped society" is based upon a privately incorporated economy that is also a permanent war economy, according to Dr. Mills. He contended churches are not grappling courageously with the situation, but are going along with other media of mass communication and with many scholars and scientists in echoing the confusions of officialdom.

Against this contemporary backdrop, Dr. Roger L. Shinn, professor of theology at Vanderbilt University Divinity School, Nashville, Tenn., maintained that one of the principal missions of the church is "to invite the hostile and indifferent to discover the community of reconciliation."

Techniques that achieve that goal he pronounced good, provided they don't

distort the meaning of Christian community and the Gospel, "which they too often do."

"The God of the juke box, of the hidden and unhidden persuaders . . . is not the God of our Fathers," he said.

In an informal "conversation" on the issues raised, Dr. H. Conrad Hoyer of Chicago, executive general secretary of the National Lutheran Council's Division of American Missions, declared that there was nothing in Dr. Mills' "humanist analysis" to indicate that God *does* intervene in history as we know he does." Dr. Hoyer thus emphasized a point which was brought up again and again in discussion groups.

Dr. Hoyer and Rev. Robert Spike, general secretary for program, Board of Home Missions, Congregational Christian Churches (United Church of Christ) agreed that the churches must try to reach the power elite and the mass base of America, rather than concentrating upon the middle or managerial group.

In a final summary session two denominational mission executives — Dr. Hermann N. Morse, New York, and Dr. W. Vernon Middleton, Philadelphia, national missions general secretaries of the United Presbyterian Church U. S. A. and The Methodist Church, respectively — declared that now is the time for home missions to take the initiative in setting forth for the churches the frontiers of their new task.

Dr. Middleton warned the church against dealing merely with results, rather than with fundamental causes. To dig into basic reasons for social decay, the church needs specialists in urban renewal, suburban development, transportation, penology, crime and juvenile delinquency, he noted.

Mrs. Norman Vincent Peale (left), toastmaster at the Fiftieth Anniversary dinner of the Division of Home Missions in Atlantic City, chats with some long-time mission leaders, now of Philadelphia, Mrs. Philip M. Rossman and Mrs. Edwin W. Lentz, who were among the founders of the Council of Women for Home Missions; and Dr. Charles E. Schaeffer, only survivor of the ten denominational mission leaders who in 1908 formed the Home Missions Council, now the Division of Home Missions.

Dr. Morse cited the church's need for a "mobile, wide-ranging ministry-at-large," since churches now look to the mission services for help in research and survey, architecture, church organization techniques, strategy and planning, radio and television—to cite a few.

Dr. Charles Edmund Schaeffer of Philadelphia, only living member of the group of 10 denominational mission leaders who formed the Home Missions Council in 1908, and Mrs. Philip M. Rossman of Rhinebeck, N. Y., last of those who formed the Council of Women for Home Missions in the same year, gave greetings. At the anniversary dinner they reminisced about 50 years ago when cooperation in mission activities began.

In a closing action, the Home Mission Assembly accepted the invitation of the Division of Foreign Missions to hold a joint assembly in 1959.

Council of Protestant Colleges Is Inaugurated

DR. FRED G. HOLLOWAY, president of Drew University, Madison, N. J., is the first president of the Council of Protestant Colleges and Universities.

He was elected at the new council's inaugural meeting in Kansas City Jan. 5-6.

Some 250 institutions are expected to be affiliated with the new organization, which was first announced last June.

The constitution, by-laws, and budget were adopted and consideration given to an office and staff at the first business session.

At the inaugural dinner Dr. Albert C. Outler of Southern Methodist University, Dallas, Tex., spoke on "The Protestant College and the Crisis in Education."

Dr. Arthur G. Coons, president of Occidental College and a former president of the Association of American Colleges, presided at the dinner.

Other speakers included Dr. E. Fay Campbell, Philadelphia, chairman of the Commission on Higher Education of the National Council of Churches; and Dr. William D. Whitehouse, president of the Association of American Colleges.

Reports were made by presidents Clarence C. Stoughton, Wittenberg College; Miller Upton, Beloit College; and M. E. Sadler of Texas Christian University; and Dr. Hugh C. Noble, New York, director of the National Council's Commission on Higher Education.

The panel on the churches' support of their colleges was led by Dr. Gould Wickey, Washington, D. C., United Lutheran Church; Dr. John Gross, Nashville, Tenn., Methodist Church; Harold T. Jaynes, New York, United Church; and Rev. Ronald Wells, New York, American Baptist.

Among the Council's aims are: to increase the contributions of Christian colleges to American culture, to serve as a voice for Protestant colleges and to work for the improvement of member schools.

The Effort To Redeem America

National Council General Secretary Appraises the Developing Role of Home Missions

By **Roy G. Ross**

WE make a grave error if we assume that America is a Christian nation She is rather a nation which was founded under the influence of a vigorously proclaimed Christian Gospel, has developed her political and social institutions and met major issues under the constant scrutiny of the church. She is a nation whose people are in danger of continuing perpetually those influences which have given a large degree of integrity to her inner life and have given her a strong moral influence before the world, while neglecting the proclamation of the Gospel and the cultivation of the spiritual life and disciplines which can make those assumptions valid for the future. She is a nation under the dangers of a secularism which may completely undermine the church unless she is renewed and given more relevance to the culture in which she operates.

Faith Needs Renewal

America could be the nation which would tip the balance in determining the faith which will eventually dominate the relations of nations. However, she will never tip this balance in favor of a Christian ethos until she first decides the faith by which she herself will live in today's world. Moreover, she will only make the right decision if she is re-evangelized, re-educated and re-motivated by a church with a clergy and laity on fire with deep conviction.

Statistics of church membership and attendance show that America is more Christian today, statistically, than at any point in history. But do our expressions of Christian faith have relevance to our generation? Are people finding their religion meaningful? Does their faith make a difference in their lives? Are they getting help on the great issues which they face among the complexities of today's world? What impact is the Christian faith making on the social structures, the political decisions, the economic life and the social attitudes of people?

In her effort to redeem America and the world the church must reappraise the validity and effectiveness of her witness. The theological imperatives for evangelism and Christian witness remain unchanged. The basic categories of needed service by the church still stand. They are the need for: constant proclamation of the Gospel to the unchurched; Christian nurture of her children; a sustaining fellowship wherein Christians may renew their lives through worship; service to all the children of God in the local, national and world communities; removal or alleviation of the burdens of the weak and oppressed by the strong and privileged.

This paper, which was prepared by Dr. Ross for the Fiftieth Anniversary dinner of the Division of Home Missions at Atlantic City, was read by his associate Dr. R. H. Edwin Espy since Dr. Ross was unable to be present on account of illness.

The world in which we live has vastly changed, however, and only as the ministers of Christ understand this changed world can they bear effective witness.

Task Becomes Blurred

The task of home missions in America is as old as the nation itself and indeed much older. Its history marks the establishment of churches for the colonizing immigrants, the evangelization of the Indians, the freeing of the slaves, serving the pioneers as they moved constantly westward, providing churches, schools, colleges, hospitals and institutions for the handicapped.

At the beginning of this century the boards in most cases directed evangelism, shepherding of churches, church extension, ministerial relief, benevolent homes, settlement houses, community service projects, and social welfare.

But during this century the meaning of the term "home missions" has become blurred. Gradually, as various functions came into a strengthened focus of interest, they "hived off" to themselves in new boards and agencies. So that home missions, in the old inclusive sense, was carried on through a variety of agencies.

During the past quarter-century, the churches have seen the devastating effect of this segmentation which has resulted from professional sectarianism and have taken steps to correct it. There have been many mergers of boards. Today there are home mission boards in all denominations with varied functions. Only in two cases do they comprehend their original functions, however.

Today the record of achievement of home missions institutions per se is one of heroic proportions both by the denominations individually and cooperatively through the National Council of Churches. The work in rural planning, city planning, in-service training of ministers; the service to racial minorities and to migrants, the cooperation with government, the concern for the underprivileged provides material for a glorious saga.

But the end is not yet. For the devotion, the deep spiritual insights, the keen ability in social and religious analysis of the present home missions leadership are bound to bring great achievements in the future.

Here are some of the factors from which an adequate program for tomorrow must be constructed:

Must Assess Facts

First, we have far to go in understanding the milieu in which the church of today and tomorrow must do its work.

Through research and study we have grasped the more obvious changes from the world of yesterday: population growth and shifts, technological advance, rapid communication and increased employment of women.

The home missions leadership of the churches is to be congratulated on the extensive research already completed or in process. But after we get the facts we still have the task of assessing their meaning for the mission of the church. Here we must draw upon the insights of Christians with real competence in sociology, economics, political science, social welfare, group specialization and city and rural planning. We must benefit from the vast governmental and private agencies for social planning.

Second, through cooperative top-level planning, the churches must together forge policies, strategies and programs whereby they can make a united impact upon our present-day culture. This is a task which cannot be delegated. The

work of the Council must be conceived by the churches as a vital part of their total responsibility and not something separate and apart. In the long run, it is often more important to the achieving of their own denominational goals than some facets of their programs which keep them from fuller participation.

I hope that I am not unfair in saying that our policy committees in program units of the Council are not sufficiently manned by the leaders in our denominations with top skills and accumulated experience who can negotiate authoritatively on behalf of their own groups. The Council should provide a center for planning total Protestant strategy and not merely those peripheral enterprises which only the Council can administer on their behalf.

Plan Consolidated Witness

Unless the board executives believe sufficiently in a consolidated witness to give long days and weeks of planning and supervising the work of the Council, it will be peripheral. Many remarkably worthwhile services are now being rendered, but they have been too much along the patterns which our predecessors set and consecrated a generation ago.

Third, a better way must be provided by which denominational leadership can operate through the National Council on the total home-base task. At present that task is found scattered among three divisions, two general departments and two central departments of the Council.

These units are not so water-tight as some persons think. There is much more interplay between function programs than existed before the National Council was formed.

However, we still have far to go. Whatever the roles of specific departments, they must be seen in relation to a total strategy for making America Christian. We must see the interrelation between: evangelism, education, and social action; ministries to minorities and relief of racial, social and economic tensions; ministries in established home communities; to those in our armed forces, to the disabled in our hospitals, and to those who move about America as migrants, as tourists in our parks, or who represent our nation throughout the world; between our urban and rural ministries as our megalopolises now join the urban and the rural in strange combinations.

The Home Missions Division should lead the way in devising structures and procedures whereby the responsible executives of the churches view the total task.

We should keep in mind that the present structures of the Council are accidents of history, without rhyme or reason. In order to allay fears, the Planning Committee for the Council tried to make as little change as possible in the units which carried forward the work of the merging agencies.

The staffs during the first two biennia were absorbed in their continuing programs plus the task of getting their new units geared into the common policies and procedures necessary to the united operation.

During the past two triennia, your executive officers have resisted change in order to give the staff opportunity to address themselves unreservedly to program.

Long-Range Planning Needed

This eight-year experience clearly indicates that there must now be a major reorganization of home-base functions, or a more effective commitment to long-range planning through our general committee on Program and Field Operations.

Fourth, I am delighted with the new interest of the division in planning for church distribution and placement. This planning function is basic to a successful home missions enterprise. The policy under which we operate is not abreast of our situation nor is it well known to the present generation of church planners. The degree of effective planning varies greatly in various sections of the nation.

An up-to-date statement of policy and strategy is needed which can serve as a guide of local planners—a formulation of what the churches seriously intend to put into practice. It should be devised by a combination of home missions executives, national and state ecclesiastical leaders and state and city council executives. Staff is also needed to assist local and territorial leaders in the less developed areas.

Working with Local Councils

The success of the urban church department in developing a Church Planning Commission, in cooperation with the American Institute of Planners, is most encouraging. Through such a linkage, cooperative planning for churching throughout America can be brought to bear directly in city and county planning, as well as in urban renewal.

The time has also come when the division needs better rapport and more effective cooperation with state and city councils of churches. If church planning finally takes place it will be by united endeavor by the churches working through these councils. If service to minorities is carried forward it will be through an expansion of the teamwork with these councils which is already so successfully achieved in the work with migrants, Indians, Puerto Ricans and Mexican Nationals.

Winning Cultural Leaders

Fifth, I would like to stress the importance of our winning for the Christian mission in America the interests, special gifts and energies of the people who determine the nature and tone of our American culture. I refer to public school teachers, artists, playwrights, architects, novelists, leaders of professional guilds, clubs and associations, scientists and technologists.

Imagine the result if we could recognize the Christian achievements of 10,000 such leaders and then enlist them in communicating to their peers their concerns for the church and the task of permeating the American culture with the Christian ethic. Many such leaders would respond gladly to the challenge of such an approach, especially if it were one of daring proportions based on real vision and if they could have a part in devising an adequate strategy.

The Planning Committee for this Council envisaged such a program in its department of Christian vocation, but this was never carried out because of lack of leadership on fire with such a vision and because of lack of funds. A beginning has been made with encouraging success by the Department of Worship and the Arts. This should, however, be a broad-scale project of the whole Council, utilizing the contacts of many program units.

I offer these comments humbly, knowing that there are many in this group much better prepared to speak than I. I can only assure you that there is no one who excells me in respect for the achievements of these 50 years, who believes more in the potential for the next quarter-century and who desires more deeply that the National Council shall provide an adequate instrument for a united witness.

CORRECTION

The date of the 1959 observance of Rural Life Sunday is May 3, not May 10 as erroneously reported in the December issue of the OUTLOOK.

Receiving As Well As Giving: Foreign Missions Keynote

By **Elsa Kruuse**

New Officers of Foreign Missions Division Elected at Pittsburgh Assembly—(left to right): Dr. Earl S. Erb, New York (United Lutheran Church in America), first vice-chairman; Dr. C. H. Lefever, Harrisburg, Pa. (Churches of God in North America), second vice-chairman; Dr. Clara M. French, New York, an executive secretary of the Methodist Woman's Division of Christian Service, chairman; Rev. Paul N. Kraybill, Salunga, Pa. (Mennonite Church), recording secretary; and Dr. Hugh E. Kelsey, New York (United Presbyterian Church in the USA), treasurer of the Division.

THE word "re-thinking" was the unofficial keynote of the Ninth Annual Assembly of the Division of Foreign Missions in Pittsburgh, Pa. The unanimity of the speakers' appeals was striking as one after the other urged "revamping," "a new approach," and "a fresh commitment" to the entire concept of world missions.

The word "reconciliation" also was a key word. It was used by six of the authorities on the world mission who addressed the 400 assembly delegates. The need for reconciliation between other Protestant and religious groups, between the Western and the "younger church" overseas, and between the denominations was urged repeatedly.

That some new thinking is already being done was apparent. A proposal for "two-way traffic" in the movement of missionaries, which would bring Christian specialists from other countries to the United States, was eagerly discussed. The first international Protestant news and feature service for editors of national religious magazines abroad was outlined. An invitation was extended to all evangelical denominations not related to the Division to consult with its members on common missions problems.

This new line of thinking, emphasizing receiving as well as giving, is necessary, many agreed, to the break-away from what Dr. Virgil A. Sly, chairman of the Division's executive board, called "our slavish adherence and tenacious clinging to traditional practices."

This point was also made by Dr. R. Norris Wilson, executive director of Church World Service. "Our sister-churches abroad have incalculably precious gifts to give us," he said. "These are gifts they need to give, as we need to give ours, but which we have not learned to prize and cherish. Let us study to learn to receive," he urged the group, "and allow these rich gifts of Christian grace and truth to become a part of our churches' life and witness."

In his proposal for the two-way movement of missionaries between U. S. boards and Christian churches overseas, Dr. Wilson declared: "For a long time we have taken the stance that the foreign missions fields are the object of our missionary benevolence. We cannot realize that we are now the subjects of other people's scrutiny and, indeed, solicitude."

Citing the race problem—"one which our Christian friends see we cannot solve alone"—and the plight of migrant workers in this country, he suggested that "sister-churches" overseas could help us find solutions from their own experience and vitality which they want and need to share with fellow-Christians.

Dr. Luther A. Gotwald, executive secretary of the Division, reviewed the changes taking place in vital world areas which "are forcing American churches to re-evaluate their foreign missions relations with those regions."

"While the Age of Missions has ended in large parts of the world," Dr. Gotwald asserted, "the mission of the church has just begun to meet the challenge of a world in ferment with maturity and intelligence."

Dr. Gotwald cited the "sense of oneness" among delegates from Asian and African countries to the International Missionary Council meeting in Ghana, to the East Asia Christian Conference in Indonesia and the recent All-Africa Church Conference in Nigeria.

"Africa is watching to see if the lives of Christians match their words about loving their brethren," Dr. Gotwald warned his listeners.

Dr. Christian G. Baeta of the University College of Ghana and visiting professor at Union Theological Seminary, New York, also reported this fact. Students in Accra are disillusioned over the "un-Christian" behavior of Christians, he said. The situation in South Africa is especially disturbing to Ghana students who ask how Christians can stand by and tolerate the "genocide" going on there.

Unity on an interdenominational level among those serving the world mission was called for by Dr. John Coventry Smith, a leading Presbyterian churchman.

"If the Baptists and Methodists are

(*Continued on page* 14)

(*Continued from Page* 13)

strong in Burma," he said, "there is no reason why a Presbyterian should be unhappy until he has established Presbyterian work in that country. The work of the whole church belongs to all of us."

In a discussion of increasing moves toward unity among the younger churches, Dr. Smith said that U. S. missions boards and agencies have no right to stand in the way of the union of churches abroad when such unity is sincerely desired by those concerned.

"What I plead for," he declared, "is that we let the churches, which we have participated in establishing across the world, have the same freedom under God to express their Christian faith that we have enjoyed in our own history."

Causes of the "disastrous split" in the churches during the 19th Century between fundamentalists and so-called modernists, from which the churches are still suffering, no longer exist, Dr. George W. Carpenter told the assembly.

"Reconciliation is the word for the Christian in this hour," he said, "but it does not imply reaching a level of conformity. It is a means for us all to be enriched by sharing our total heritage."

In a call for "an intelligent combination of study and action" by the churches, he said that the mission demands "fresh commitment" and new energy to avoid "betraying the gospel by our bondage to habit and tradition."

Dr. Carpenter is acting general secretary of the International Missionary Council.

Three community luncheons in local churches on the first day included a celebration of the 40th anniversary of Tokyo Woman's Christian College, where women guests heard Dr. Sadaji Takagi, its president. Rev. Aquilino Guerrero of the Philippines spoke to the ministers and laymen. Two prominent medical missionaries—one from Thailand, the other from the French Cameroun—discussed their problems before delegates who were guests of the School of Medicine of the University of Pittsburgh.

Following a series of discussion groups on each area of the churches' foreign fields of service, both Dr. Smith and Dr. Paul C. Empie voiced their opinions on the "Mission Amidst Ferment." Executive director of the National Lutheran Council, Dr. Empie expressed concern for the mission from the standpoint of world confessional groups.

Noting the danger to individual growth from "blocs" of confessional churches abroad, Dr. Empie warned that it is wrong to apply pressure on an uncommitted church to identify itself with a confessional group. "It is equally improper," he added, "for pressure to be applied to prevent it from doing so of its own free will."

"It seems obvious," he declared, "that Christian churches in any country should always walk together and express to the world such unity in Christ as they possess."

Evidence of the "re-thinking" done in Pittsburgh was typified, perhaps, by the delegate overheard in the elevator.

"After these sessions," he confided to a friend, "I think I understand that word 'ecumenical' now. It means all us Christians are in this thing together."

Among resolutions adopted by the assembly, one was an invitation to "all Christian missionary bodies not related to the Division . . . to fellowship, common study and consultation." The Assembly also expressed its "deep concern" over the denial of civil rights to American Negroes, and paid tribute to the United Nations on its 10th anniversary.

One of the major contributions to this assembly was a comprehensive report showing the total scope of the world missionary enterprise. Compiled by Dr. Frank W. Price, director of the Missionary Research Library, New York City, and Clara E. Orr, it provided the first complete picture of Protestant missions work ever published. (*See data from the Report in box above.*)

In the last 22 years, the report shows, the total Protestant missionary force around the world has doubled. Of the 25,058 missionaries supported by U. S. and Canadian boards, almost 11,000 or 41.2 per cent are working under the 48 boards and agencies of the Division. In geographic fields, Japan now has the largest number of North American missionary societies with 97, while India is a close second with 95. Next comes Taiwan with 52, compared to only two before the Second World War. Forty-six are working in Hong Kong and, in Nepal, where all mission work was closed until a few years ago, eight agencies are now at work.

Dr. Clara M. French was elected Division chairman, the second woman to hold this post. She is executive secretary of Southeast Asia and China, Woman's Division of Christian Service, Methodist Board of Foreign Missions. Dr. French, who succeeds Dr. J. Clinton Hoggard, was also named vice-chairman of the DFM executive board.

Missionary Personnel, Agencies, Appropriations

PERSONNEL

	1956	1958
North American missionaries overseas, including Canada	23,432	25,058
Missionaries of Division of Foreign Missions boards and agencies overseas	10,475	10,977
Missionaries of other Protestant boards and agencies overseas	12,975	14,081
Protestant missionary force overseas, including nationals	.....	38,606

PROTESTANT MISSIONARY AGENCIES IN FOREIGN FIELDS

Japan	97	Philippines	49	Iran	5
India	95	Hong Kong	46	Arabia	4
Taiwan	52	Belgian Congo	34	Algeria	2
Brazil	51	Colombia	29	Fiji Islands	2
		Nigeria	28		

APPROPRIATIONS FOR FOREIGN MISSIONS

	1955	1957
To Division of Foreign Missions boards and agencies overseas	$ 57,666,259.84	$ 66,673,824.86
To all other boards and agencies, including Evangelicals, Canadian, etc.	41,435,977.94	48,585,196.92
For administration and other outlays by all boards and agencies	33,585,048.82	32,023,859.69
INCOME TO ALL NORTH AMERICAN BOARDS AND AGENCIES	$132,687,286.60	$147,282,881.47

From Missions to Mission

By VIRGIL A. SLY

THE Christian mission is concerned with the whole relationship of men with God and men with each other. Of course the supreme and ultimate objective of the church's mission must be to share its greatest treasure, which is the reconciling love by which it is sent forth. The church's mission testifies to the good news. However, the presentation of the good news is made in many ways and uses as its instruments the lesser treasures of human knowledge and skills such as medicine, education, literature, agriculture, special techniques and secular skills of such nature as will add to the advancement of the message.

The message is God's message. It becomes our message whenever it possesses us, not when we possess it. The possessive note of Western denominational pride has no place in God's mission.

If this thesis is valid, then we must endeavor to base the whole strategy of the projection of His mission about certain eternal truths rather than about our denominational position or segment of what we can see to be true.

Our awareness of the transition from missions to mission involves the necessity of planting the concept of the church, as mission, deep in the heart and life of our churches. This also involves a courageous spirit of adventure which seizes this opportunity to find out what is the church's mission in a space age of unlimited danger and promise. Certainly denominational segmentation is not the answer for such an age. One church, one gospel for one world should at least be the heart of the church's mission. The church is the mission. The mission is to the whole world everywhere.

If our sense of mission begins to approach the breadth of the mission of God, we can through Him meet and overcome such tension and problems as plague us over all the world if we realize that such tensions exist because what we are and do fails to attain identity with the mission of God.

Dr. Virgil A. Sly, who gave this address at Pittsburgh, (center), chatting with (right) Dr. Luther A. Gotwald, executive secretary, Division of Foreign Missions, and (left) Dr. J. Clinton Hoggard, AME Zion Church, retiring chairman of the Division.

Mission and Tensions

For example we face such issues as these:

1. The fact that the revolutionary world in which we live is the inevitable judgment of God in response to man's failure to recognize the dignity, the rights, and the freedoms of man.

2. The spiritual vacuum in the souls of men which we continue to endeavor to fill with what we know to be temporary, non-lasting expedients such as nationalism, communism, reviving of ancient cultures and religions and, in the West, continued dependence upon materialism.

3. Our inability to avoid the tensions which arise between us and our missionaries and between the missionaries and the nationals brings us further evidence of our resistance to complete commitment to dominant Christian love within our relationships.

4. The divisions within the body of Christ's church reveal our slavish adherence to traditional practices and our tenacious clinging to our particular revelation of Christian truth. Thus, in a world trying desperately to find unity, we add to its segmentation.

5. Our resistance to the fullest expression of the aspirations of the younger churches, which are seeking creative freedom and self-expression, is mixed with our Christian concern for the work which we have established and our reluctance to take second place in the direction of the program.

6. Nationals in their new-found

Dr. Virgil A. Sly is chairman of the executive board of the Division of Foreign Missions and a vice-president of the National Council.

strength are capable of making major contributions to Christian thought and program. On the other hand, they often desire full authority and direction of the program without being willing to accept full responsibility involved in the integrity of Christian administration.

We are inclined to resist emerging church structure that does not conform to the Western pattern of its founder. Surely out of this non-conformity will emerge practices and procedures which will enrich all Christian tradition. Is it not possible that God, in His mission of love, is speaking to them also?

Most of our cooperation has not been planned with the whole strategy of the mission of God in mind. Instead of being dominated by the purpose of God, it has been dominated in many situations by expediency. If two mission boards are willing to work together or two missionaries, a cooperative project emerges, but all of us have been most reluctant to yield anything if it takes from our denomination any authority or sovereignty. Also, we have been reluctant to delegate to the cooperative bodies we have created, such as the Division of Foreign Missions or the International Missionary Council, any creativity that would place them in a position to challenge the sovereignty of denominational control. It seems to me that if we are to carry forward the mission of God we should make these instruments of cooperation which we have created effective in the total projection of His mission.

A Position of Leadership

We should encourage the Division of Foreign Missions to seek a creative relationship with its cooperating boards which would place it in a position of leadership rather than to remain a group that merely executes the responsibilities allocated to it by the boards.

We should expect the staff of the Division of Foreign Missions to assume greater responsibility for the development of a cohesive unity among those who represent the mission boards.

The leadership of the Division of Foreign Missions within the ecumenical movement must be broadened to include the emerging ecumenical consciousness of the younger church. The Division must find ways of cooperating with this new field of Christian concern and must take the initiative in leading the boards into great ventures of faith and challenge.

If there is validity in the position of the younger churches that their relationship is shifting from mission boards to ecumenical councils or groups, should not the Division of Foreign Missions challenge the boards to share in providing personnel and funds for an ecumenical pool from which the support of challenging Kingdom advances may be made? A committee has been set up to find ways and means of establishing such a process.

One of the great issues before the Protestant churches today is the necessity of bringing the supporting constituency of the various denominations abreast of what is new in the missionary movement of our time. The Division should lead out in the field of interpretation in this new age of missions.

IMC-WCC Merger

The merger proposed between the International Missionary Council and the World Council of Churches brings before the Division of Foreign Missions the need to restudy the relation of mission and church within the proposed Division of Mission and Evangelism of the World Council of Churches and its effect on our concept of mission. I would make required reading the thoughtful statement of Bishop Lesslie Newbigin entitled "One Body, One Gospel, One World: The Christian Mission Today," which brings a new horizon to this plan.

We are aware of the increasing influence of the non-historical Protestant groups in North America with world mission concerns. What can we do to find a basis of fellowship with them? Is it not possible that this great rift of Protestant witness may be healed in certain areas? Let us at least put forth the hand of Christian fellowship.

The problem of competitive salaries paid by the various boards and the wide difference between the income of nationals and missionaries needs something other than polite concern. Is it possible for us to find some way of equalizing our salary problem? Could our boards take some steps by making an approach to a more unified missionary salary scale? This could be a beginning toward the facing of the larger problem of inequality.

The areas of agreement between the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches and the International Missionary Council regarding projects and mission concerns are also a field of ecumenical concern. Increasingly the process must be creatively participated in by the church on the field. Interchurch aid must not be apart from the church's mission.

The Theological Education Fund becomes an expression of ecumenical concern backed up by appropriate provision of funds and representation. This fund has infinite possibility of a true ecumenical pattern for the future.

Missions and the Future

The issue that stands squarely across the ecumenical path is the problem of the authority and sovereignty of the mission boards. We must face the fact that racial and denominational mission needs careful study. The younger churches feel that they, too, are a part of the team and must share in the mission.

We have tried to point out that the mission is not ours but God's and that we are the instruments of His love and of His word endeavoring to find where our place is in the structure of this troubled world. There are some very basic issues that confront us which we must meet if we are to be true to the mission and to ourselves as its instruments.

First is the fact of the revolutionary situation, the rising tide of nationalism, the political changes, the deep resentment against the West. The challenge to Christian mission is to claim this revolutionary situation for Christ.

In the second place there is the reality of the younger church. The most challenging fact of our times is the realization that this church is also seeking to attain a status of equality and to find a way of expressing its faith and showing its sensitiveness to all life. Can we find a real partnership with it?

There is a third reality which we must be able to understand—the ecumenical era. Here is a new kind of thinking in which the non-essential lines of separateness within the field of religion become unimportant. The ecumenical era can become a new thrust in the mission of God. Can we become spiritually sensitive enough to comprehend it?

A fourth issue is world confessionalism which towers above the structures of our cooperative and ecumenical edifices which we have built so painfully through the years. Sovereignty and pride still thwart the mission.

The fifth issue is church and mission which calls upon us to revamp our thinking, our structures, and our spirit. This will involve us in study to face our future in light of the real issues of mission. It will crush our pride and call us to deep repentance and prayer. It will break through to new horizons of faith and conviction. Let us thank God for our new day of danger and promise.

The Apostasy of Silence

FROM the time of the first Christian confession that *Jesus Is Lord,* it has been the church's conviction that her witness to the lordship of Christ must be made in every sphere of life. The law of Christ, which in final analysis is the law of love and justice, must be proclaimed as the ultimate basis and standard of all human law. The church knows that the political, social and economic structures have a holy purpose for which they were called into being by God who in Christ creates and holds these structures together. When government, the economic system, and social life fail to perform properly, and are misused, or not used, then it is the church's task to call men again to responsible action for the preservation and renewal of these structures. To remain silent would be apostasy. Loving concern for the neighbor requires the maintenance of social order and wholesome community. This is love's first duty.

Thus the church may be in duty bound to voice an unpopular view. At this point there are sure to be powerful voices counseling the church to be silent. Such counselors of silence have, in some police states, urged the church to concern itself only with spiritual matters. Others may, with genuine concern, counsel the church to confine itself to the moral and ethical aspect of public questions. In either case such counsel is a counsel of apostasy.

Those who would argue that in making this public witness the church should confine itself to principles, middle axioms, or the moral and ethical aspect of problems, are urging silence at the critical point of ethical decision. Most men will agree on moral and ethical teaching. The hard task is to relate this teaching to the social facts, the political forces, and the public opinion actualities so that a constructive, workable solution can be forged. When the church calls public officials, and its own members as citizens, to responsible ethical decision, it must maintain a supporting counseling ministry to them in this task which tests their obedience to God.

The best strategy for fulfillnig this ministry is that practiced by the Commission of the Churches on International Affairs of the World Council of Churches and by the Division of Christian Life and Work and its departments and study conferences. Lay people of technical competence and informed judgment are brought together with those who are experienced in relating the Christian faith and ethic to public questions. These people, in prolonged study and frank discussion, develop statements of policy which are offered for consideration by all who are concerned. Such statements may be adopted by recognized church bodies and so gain in standing, but their authority essentially is derived from the inner truth and wisdom of the statements themselves.

The Fifth World Order Study Conference convened in Cleveland, Ohio, November 18-21, 1958 by the National Council of Churches is a case in point. It was convened by the Division of Christian Life and Work and its Department of International Affairs, with 600 delegates from the Council's 33 constituent communions, councils of churches and related church agencies. The churches' delegates were selected by the denominations and included both clergy and laity, with the latter constituting two-thirds. While speaking only for themselves, they were chosen to study the issues of American foreign policy and to offer counsel to the churches and to the nation. Thus the churches were able to call upon political scientists, men experienced in government, missionaries and business leaders with experience abroad, theologians, and public opinion leaders and put their experience and wisdom at the service of the church and of the nation. It is folly to say that such men, many of whom have served in the very highest levels of government, business, and church circles ought not to speak about practical decisions. Rather the nation should rejoice that consecrated people will give of their time and energy to study and discuss the most critical problems facing the nation and help to work out constructive suggestions for dealing with these problems.

The church should make it clear that in publishing the findings of such a conference it is not speaking on the same level as when it gives voice to the Christian revelation that God entered human history in Jesus Christ in order that he might redeem the world and restore human life to its true center in himself. This is the unique Word that the church must give the world, but this Word calls men to faithful obedience within all the callings of the world. The church must nurture that obedience, and can best do so as it enables its members to take counsel together under the power and guidance of the Holy Spirit. The church recognizes that such statements of counsel and guidance as the Cleveland Conference Message may, as is the case with all human statements, err and fail to comprehend all the facts. They should be understood in this light and not as revelation.

They should be heard for the truth and wisdom they contain, and as coming from those to whom the church has given a ministry of study, discussion and counsel. Those who would silence this ministry of study, discussion and counsel are really calling for the church to abandon its teaching role. This the church can never do without apostasy.

Where Theology and Politics Meet

HEADLINES of December newspapers featured problems of public schools, where theology and politics meet. Should Christmas carols be sung? Should observance of Hanukkah accompany the traditional observance of Christmas? Is a creche appropriate in a public school?

Public-school problems are seldom simple. They are freighted with other perennial problems, such as relations between federal, state, and local units of government, and problems of race, caste, and class. When school districts consolidate, varying traditions must be reconciled in policies for the combined new district. Sociologists sometimes suspect that quarrels over public school policies provide convenient outlet for tensions already existing in the community.

Responding to requests for guidance on how public schools should deal with religion, denominations and councils of churches through the National Council's Division of Christian Education created a Committee on Religion and Public Education. This committee is trying to develop policies it can recommend when questions such as caused the December headlines are raised.

Members of the Committee lately had from a subcommittee this proposal for guidance on religious observances in the public schools:

The First Amendment to the Constitution of the United States says that "The Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof . . ." The power of the state should not be used to compel any person to attend a formal service of worship, nor to prohibit such attendance.

Note the second phrase in the quotation from the Constitution. It seems to us, therefore, that where sensitively and skillfully done, and when by common consent, the class or school can include a prayer, a Scripture reading or similar and appropriate religious observance. Such public honoring of God and the seeking of His presence we commend. A vital private and public religious life in the schools is appropriate to the American tradition and should be encouraged, while at the same time respecting the freedom of the individual and the various religious traditions. However, public school teachers and administrators, at all times, must be aware of state legal restrictions beyond those of the federal constitution regarding religious observance.

While situations in classrooms vary greatly, classroom religious observances such as moments of silent prayer, a common prayer, the reading of Scripture, and similar basic religious statements, are recommended within legal limits wherever the community approves and school staff can handle them competently, sensitively, sincerely. Seasonal religious displays may be appropriate to the classroom and school, subject to the same conditions. Such practices are appropriate only when they are natural expressions of all persons participating, and no person should be compelled to participate, nor should sectarian advantage derive to any institution.

Religious customs which call for grace at meals should be honored and encouraged. On other occasions, when the school is responsible for the time, safety, and activities of the student (in loco parentis), occasions such as school camps, band and athletic trips and the like, the school should encourage and give opportunity to the student to observe his own religious practice.

Various religious and patriotic holidays, as well as special school exercises, offer opportunities for acknowledging divine existence and guidance. Clergymen from various communions and faiths representative of the community may be invited to participate; students may be excused with parental approval. The rights of the teacher, as well as the student, should be respected. While administrators should be warned against sectarian teaching, such observances when carried out should be done as a part of the school exercise without apology.

Because the public schools are state institutions, operating with compulsory attendance, no requirement should be made in the school program which proves an embarrassment to any pupil because of his religious faith.

In the case of public exercises held at the close of the public school year, it seems to us appropriate that all exercises with required attendance be held in public buildings, and that the directly religious elements in the program shall invoke the blessing of Almighty God upon the people and their institutions, as is done in the Congress and at the inauguration of the President of the United States, expressed in terms most meaningful for an audience of mixed religious affiliation.

If a religious school closing exercise is desired by a local community, it seems to us appropriate that it be voluntary in respect to attendance, and that either it be suggested to each church in the community to conduct its own religious closing-school exercise, or if a joint exercise be desired, it be conducted without any particular sectarian bias, and preferably under the auspices of such community organizations as the local parent-teacher association or an interfaith group.

Does this represent what you see as a Christian position? Would you support it? Would you wish your church to recommend this point of view?

The quotation is one sample of the score and more controversial points treated by the Committee in its first "working paper," titled "Christians and Public Schools." The Committee has ordered it sent for study to the 25 denominational boards of education, the 12 state councils of churches, and related agencies which appointed 102 members of the Committee.

Interested persons are invited to comment on the proposed policies for the information of the Committee, which meets again next July. If out of your insights into theology, education, law, or politics, you have a concern for these problems and a point of view to express, now is the time when to speak is to make an effective contribution to solution of these important issues.

The Problem of Village People

By **Ira W. Moomaw**

This article is based on an address by Dr. Ira W. Moomaw, executive secretary of the Rural Missions Cooperating Committee, at the Pittsburgh Assembly of the Division of Foreign Missions.

AS WE take a new look at the world, especially its vast rural population, in the context of rapid and dynamic social changes, growing nationalism and conflicting ideologies, there is general agreement in four vital areas:

1. Our Christian obligation to *meet basic economic needs* of village people around the world:

2. The importance of the *community approach,* communicating the whole Gospel to the whole community:

3. The *central role of the rural church* — the permanent, on-going Christian community — in any goal or plan for rural regeneration and reconstruction; and

4. The *great resources at our disposal,* which should be better appreciated and utilized if we are to fulfill our mission to village people.

I. Nations all around the globe and the United Nations are becoming more aware of and responsive to the basic economic needs of rural people. Christians should lead, not follow, in this movement. The program of rural missions may be limited in scope compared with national and international enterprises, but it should be marked by deep social sensitiveness and well-conceived and well-implemented ideas. It should be unique in its quality of sympathy and love and "a spiritual force to heal and redeem all phases of life."

Much attention has been paid to cooperative projects which may provide rural loans and credit and increase the productiveness or work efficiency of the farmer and his family while, at the same time, they encourage economic independence and self-reliance.

The Christian movement should place emphasis on simple, concrete agricultural equipment and methods which can be multiplied and distributed on a large scale.

No hard and fast line can be drawn today between agricultural and rural missions because of the interdependence of rural and industrial communities. Each must understand the other and work with the other for the development of rural industries which will provide more employment and supplement farm income.

The rapid growth of population is outstripping the production of food, in spite of improved agricultural techniques. This means that, along with scientific progress and greater concern for social welfare, living standards may actually drop in many rural communities. The Christian Church should show the way forward by seriously facing this problem and by advocating birth limitation and family planning.

Efforts to raise the economic level alone are not enough. Christians should disassociate themselves from any forms of exploitation in rural areas, either by outside forces or local groups, and should stand fearlessly for justice as well as welfare, for true freedom as well as higher incomes. Although the church is restricted by political and social systems under which it exists and works, yet it should never be content with these, and it should be prophetic always in its message and action.

We must remember that village people have both economic and spiritual hungers; they are "embodied souls and ensouled bodies." The Christian Church is in a unique position to serve both the physical and the spiritual man.

II. By the community approach, we mean seeing the rural community as a whole in all our thinking and planning. We labor not just *for* the village people but *with* them. The community is made up of individuals with distinctive personalities, troubles, hopes and aspirations; and we must minister to individuals, whether they are Christian or not. The community is made up of families and homes which may become "cells of new life." The community has its groups and classes but also a community consciousness and character which we must ever keep in mind. We and our national Christian colleagues are called to live among the village people, to identify ourselves with their problems and struggles, to lead them not only as single persons but also as members of society into the Kingdom of God.

It is essential that we learn to cooperate with all people and organizations of good will in rural areas where we and our national co-workers serve. We can do this, we believe, without surrendering any of our basic Christian convictions. Rather, we shall find in such an outlook and approach a wider opportunity to sow the Gospel seed and to make our Christian witness.

III. Governments may rise and fall, social conditions may radically change, missionaries may come and go, but the Church of Jesus Christ, when planted in a new soil, if it has true life and growth, will endure. It is more permanent than any human agencies or institutions. Therefore, our great concern should be to strengthen the rural church so that it may worship, study the Bible, teach its children and youth, witness to its community, win new members, serve and remake the society about it with the love and power of Christ, whatever the circumstances of history.

We want to see higher standards of living and economic production in the rural conmunities, not only as a climate in which the rural church may more easily achieve autonomy and self-support, but even more, in order that the rural church may carry out its own Christian mission to people nearby and to the ends of the earth and the end of time.

If this is our objective, then the enlistment, inspiration and preparation of able, devoted rural pastors and evangelists is of the utmost urgency. They, as well as the rural missionary from abroad, should be given the best possible combined theological and agricultural training. They should be fully equipped to understand and to help rural peoples and communities and to spend their lives in consecrated ministry among them.

IV. Our attention has been called, again and again, to the immense resources of the Christian faith which keep us from discouragement and despair and empower us for the most difficult tasks to which God calls us. Then, the resources of the rural communities which we serve, the limitless possibilities of

(*Continued on page* 24)

The Printed Page in Christian Education

By J. Martin Bailey

The teenaged boy was wearing a heavy woolen sweater with rolled cuffs and waist and dark knickers tucked into high laced shoes. Looking over the boy's shoulder was his father, a gentleman of distinguished appearance in a celluloid collar and hair combed back in a pompador. The object of the attention of this father and son was a polished cabinet with half a dozen dials and switches. The horn which surmounted the cabinet identified the apparatus as an early model wireless radio. This was the cover picture of the second issue of the "International Journal of Religious Education for church school workers" published in November 1924. Although typographically the *Journal* in 1959 is as different from its first issues as the audio-visuals it recommends are from that ancient radio, it carries the same kind of down-to-earth suggestions into the churches of America.

Now in its 35th year of service, the *Journal* reaches more local churches and parishes than ever before. As the official publication of the National Council's Division of Christian Education, the *Journal* carries its distinctive ministry into nearly 40 denominations.

The *Journal* was originally chartered by the International Sunday School Council of Religious Education, one of the agencies which merged in 1950 to form the National Council. Through its name and its large circulation in the United States and Canada, the *International Journal* continues the relationship that unites Christian education forces on the North American continent. The magazine also has developed a substantial world-wide readership.

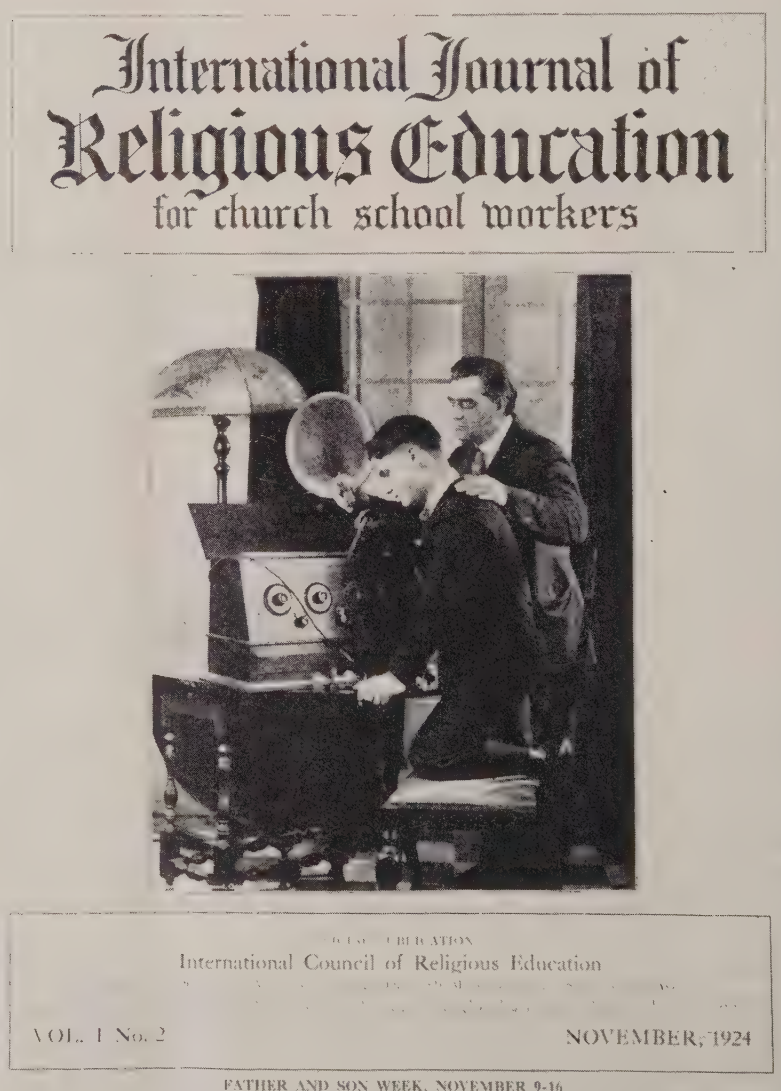
In 1924 when the International Council decided to publish a religious education magazine five denominations—the Congregationalists, Disciples of Christ, Methodist Episcopal, Methodist Episcopal South, and the Reformed Church in the U.S.A.,—turned the subscription list for their periodical *The Church School* over to the new *Journal*, "in the interest of complete unity and cooperation and the larger ultimate success."

Thus the *International Journal* began as an instrument of the denominations cooperating. That has remained its genius through the years; it has served as the interdenominational sharing-place for church school workers.

As one looks at a copy of the *Journal* he sees the interdenominational complexion of the writers and the articles they submit. The editorial board itself, made up of staff members of the Division of Christian Education, is drawn from nine major Protestant groups. Each board member is a program executive whose committee is made up of persons from communions constituent to the Division.

Often the board member brings suggestions for articles from the members of his committee who feel the need for an interdenominational approach to a problem faced commonly. For example, through its staff members, the Committee on Children's Work asked the *Journal* to publish a series of articles on how

(*Continued on Page* 26)



Rev. J. Martin Bailey is business manager of the International Journal of Religious Education.

Lit-Lit Looks Into the Future

THE word and effective words in transmitting it to millions of the world's illiterate was the theme of one of the busiest meetings to date of the Committee on World Literacy and Christian Literature. The two-day conference followed the assembly of the Division of Foreign Missions, last December.

To wintry Pittsburgh came literacy experts from Liberia, Ghana, Mexico, India and almost every other world area where trained experts are teaching adults and children to read and write, as well as preparing the materials for them to use in their new-found "freedom."

One highlight of the meeting, which had many, was the announcement that plans are now going ahead for setting up the first literacy and writing center in Africa. In response to requests from many Christian councils of churches in that continent, Lit-Lit plans to open the center at Kitwe in Northern Rhodesia this June. It will be the first working unit of an ecumenical center to be sponsored by the Copperbelt Christian Service Council.

In making the announcement, Dr. Floyd Shacklock, Lit-Lit director, stated that the goal will be to find African leadership for this work. Meanwhile, Dr. and Mrs. Wesley Sadler will direct the center.

The Sadlers, who have 12 years of fascinating experiences in Liberia behind them, attended the meetings during which Dr. Sadler addressed the group on "Literacy and the Abundant Life." Missionaries of the United Lutheran Church until last year, they have not only taught hundreds at their mission station but Dr. Sadler wrote the first grammar in the Loma language and has written most of the 500,000 words of existing Loma literature.

Another high point was the award—the first ever presented by Lit-Lit—to Dr. Davida Finney of a distinguished service citation for her work in Egypt. In making the award, Dr. Shacklock said of her: "Every plan Davida Finney has made has strengthened the confidence and skill of others. She leaves behind a group of young nationals ready to carry on the work she established." Incidentally, it was Dr. Finney's second retirement following 55 years of service, many of them as director of Literacy House in Minia, Egypt, about 150 miles south of Cairo. She described some of her experiences in a short talk on the transformation of a village where she has been working now that its leaders can read and write.

Dr. Davida Finney, pioneering United Presbyterian missionary to Egypt, shows the citation which she received from the Committee on World Literacy and Christian Literature at a dinner held in her honor in Pittsburgh, December 11. A scholarship also has been established in her honor which will provide training for nationals so they can develop their own literacy and Christian literature programs. Next to Dr. Finney is Dr. Wesley Sadler, United Lutheran missionary for the last 12 years.

In her honor, too, a scholarship fund was announced which will provide the necessary training for Egyptian nationals to develop their own literacy and Christian literature programs.

Dr. Donald Black, associate general secretary for administration of the new Commission on Ecumenical Mission and Relations of the United Presbyterian Church, USA, addressed the dinner guests gathered to pay tribute to Dr. Finney. Recently returned from visiting a number of countries in Asia and the Middle East, he reported the need for an optimistic approach to the mission in the latter area. However he saw new signs of outreach in Islam and warned that there is also a need for "positive unity" among the Protestant churches working in the area — including the Evangelical — a situation calling for "much patience and great wisdom."

Two talks by Dr. George B. Klare of the department of psychology of the University of Ohio, provided important insights into the practical questions of why and how people read. Following his second talk, a panel of five literacy experts discussed the steps to be taken from illiteracy to the effective use of Christian literature.

The impact of the Christian magazine was reported on by Henry McCorkle, managing editor of *Presbyterian Life*. Calling some of the existing magazines overseas excellent and some "pretty awful," he outlined a plan which would provide professional materials to national editors of religious journals. This first international Protestant news and feature service would also make available, at an editor's request, a team of experts in layout, printing and other skills, he said.

"Why shouldn't the Liberian or Pakistani or Brazilian editor of a church monthly or weekly be able to offer his

readers instructive, well-illustrated articles of professional quality?" he asked the 75 literacy experts at lunch on the final day of the conference. Articles from child care to Bible study and "how-to" charts on reading and writing, setting up a pump and running kerosene projectors for moving pictures would find an eager readership, he predicted.

Finding and developing new writers in Latin America was the problem Dr. G. Baez-Camargo found hardest to solve. Professor of Christian literature and journalism at Union Theological Seminary in Mexico City, he told his audience in the final afternoon session that in the international field, the importance of Latin America is gradually being recognized. "But it must also be recognized," he added, "that the Roman Catholic Church is now turning its attention to Latin America even more than to Africa and Asia." It also should be remembered, he said, that Latin America is still a "religiously underdeveloped country."

The problems of distributing Christian literature were discussed by Rev. Philip Penning who has spent many years in South India where he was manager of the Diocesan Press there. Dr. George W. Carpenter of the International Missionary Council closed the conference with some challenging ideas for literacy workers willing to take a "forward look."

Relief for People of Cuba

Church World Service, relief agency of the National Council of Churches, has cabled a $5,000 grant to supply emergency food and medicines for revolution-blighted Cuba, where an estimated 1,000,000 people need help.

Dr. R. Norris Wilson, executive director of CWS, said the grant was the first sent to Cuba by that agency. It is expected that "substantial" shipments of clothing will follow shortly.

The money was dispatched in response to an appeal from Rev. Raul Fernandez, executive secretary of the Cuban Council of Churches, asking "all help possible in money, food, clothing and medicine."

Conditions in cites and towns that were bombed and shelled during the fighting were described as "calamitous." The neediest section is Oriente Province, where the revolution began. That area was cut off from all supplies for many weeks.

There are an estimated 10,000 Protestants in Cuba but CWS distributes relief supplies without regard to creed.

". . . WHAT DOES THE LORD REQUIRE . . .?"

A MESSAGE FOR RACE RELATIONS SUNDAY, FEBRUARY 8, 1959

Many hundreds of years before Christ was born there was a prophet in the Old Testament whose name was Micah. He raised the question,

". . . *what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?*"

As a nation we are not walking as humbly with our God as we ought. North, south, east, and west, too many are walking either arrogantly or complacently — and this at a time when the shadows of injustice are falling more and more ominously across the landscapes of our national life.

Micah's question calls for an immediate and vigorous answer in our time, particularly in the field of race relations.

The Supreme Court decree outlawing segregation in the public schools came like a burst of sunlight and hope to millions of people who had been denied justice and equality in education. Now the clouds of fear and violence have rolled over the entire American scene. They darken our efforts toward integrated housing, education, recreation, industry and religion. They threateen our integrity and our unity as a nation. They shadow the witness for Christ in the non-Christian world. Every racial incident, whether in Chicago, New York, Montgomery or Little Rock, hits the headlines in every continent on the globe, embarrassing the churches, shaking the faith of newer Christians, and undermining the fundamental values of our society.

What is the trouble?

Too long have we acquiesced in a system which is riddled by prejudice and injustice. Our children come into the world without any sense of racial superiority or inferiority and without hatred. They become poisoned by practices of racial discrimination in our society. The acquired prejudices of many adults contribute to the difficulty. Thus, prejudice in the heart and injustice in society reinforce and perpetuate each other.

Rather than apportioning blame upon this section or that section of the land, we must accept responsibility as one nation under God to bring about justice and equality for all people.

Attempts to justify racial segregation and discrimination are often based upon false theology, wrong biology and bad economics.

Many people bolster their ideas about white supremacy with the story in Genesis 9 where Noah cursed his son Ham, for looking on Noah's nakedness during a drunken debauch. "A slave of slaves shall he be to his brothers," said Noah of Ham's son Canaan. There is not the slightest evidence that this incident had anything to do with the origins either of racial variation or human slavery. We should toss this erroneous interpretation back where it belongs, in the dark abyss of human ignorance. It was Noah not God who pronounced the curse. Noah's anger did not change the pigmentation of his grandson's skin.

There are those who contend that the blood of the white race is of a type superior to that of any other race. Biologically there is no evidence to support this contention. Also, the Christian religion refutes it. Man's value in God's sight is not determined by blood, but by the dignity and worth that God gave him in creation.

Segregation is bad economics. In the long run, any nation that tries to sustain a double racial system of education, transportation, and other public services, as well as racial discrimination in employment and housing is doomed to lose out in our kind of world. Our nation cannot afford this waste at a time when every human resource must be used effectively to assure the nation's future welfare and its participation in the creation of a better world. Racial brotherhood is good economics, in spite of temporary difficulties.

Experience has made it abundantly clear that where people associate freely without regard to race, there is ultimately a more wholesome community, a more responsible citizenship, and an enriched culture. The churches must take the lead in bringing this to pass. They must set their own houses in order. At the same time they must work to create a society which affords full opportunity in every aspect of life for all persons.

". . . *what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?*"

The teaching of the Bible is clear. God is no respecter of persons. He made man in His own image. There is in the Scriptures no distinction among white man, black man, red, yellow or brown.

All of us have sinned and come short of the glory of God. Racial segregation is sin. If we are the servants of sin, we are slaves. If we have been redeemed through Christ, and know the truth that makes us free, we are moved "to do justice and to love kindness". This is the good news of the Gospel whereby we may walk humbly with God and enter into His kingdom.

EDWIN T. DAHLBERG

The Churches' Cooperative Publishing Venture

By **Edward F. Owen, Jr.**

In Des Moines a church sexton affixes to the church bulletin board a colored poster announcing World Wide Communion Sunday. In Chicago, 2,000 young people follow the service for Youth Sunday from an attractively printed program. In Dayton, patients in a mental hospital sing from a hymnal created especially for the use of the mentally ill. In Newark, a group of adults studies the church's role in the economic life of the country from the pages of a discussion guide.

What do these actions have in common? The answer is simple: the printed material which is being used in each instance. The poster, the worship program, the hymnal and the study guide were created by program units of the National Council and are examples of its broad and varied publishing operation.

The printed word is of prime importance to the effective work of the churches. Each year tons of printed matter flow from the Council's various offices: books for resource and study; pamphlets of an informational nature, materials for major interdenominational observances; study documents, pronouncements, broadsides, flyers. They range in size from small leaflets to thick, multi-volumed studies, and cover a bewildering range of subjects.

Each National Council printed item, a five-cent pamphlet or a $5.00 book, represents an implementation of interdenominational programs. The constantly increasing volume of these items is a sure indication of the effectiveness of denominational "working together."

There is no better way to realize the scope of this than to visit the offices of Publication and Distribution, where much of this material is created. There, in an atmosphere of quiet and efficient frenzy common to all large publishing operations, manuscripts from various Council program offices are prepared for printing, produced, and finally distributed to the ultimate user. On P and D's ceiling-high stock bins are more than 700 different titles. Although its inventory at any one time will reach a maximum of about 10,000,000 separate pieces of literature, P and D distributes annually in the neighborhood of 20,000,000 individual items. These figures epitomize the vigor of the ecumenical movement.

Like the National Council as a whole, P and D exists to give expression to the cooperative work of the denominations. It is, in actuality, a communications pipeline running from the denominational representatives sitting as program committees of the Council to the executive boards, publishing houses and local churches of the denominations and to state and local councils of churches. Thus, P and D serves a two-fold purpose: to distribute program materials as widely as possible, and to act as a central office where these materials may be obtained.

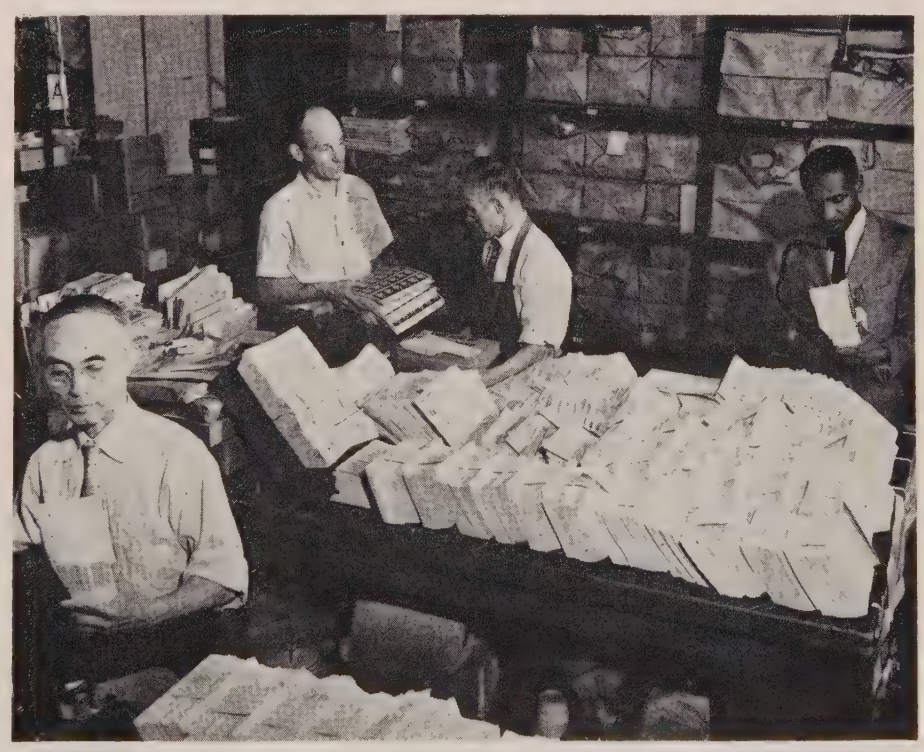
In an operation as extensive as the National Council, this is a particular convenience. Almost all of the program offices of the Council produce literature, and the 700 titles which P and D stocks cover a broad area of Council activity.

In addition, P and D distributes hundreds of titles in other ways. It is particularly helpful to the local churchman, as well as to the denominations themselves, to know that in this one central location he can get interdenominational materials in so many fields of interest.

Perhaps the most widely distributed of these materials is the literature which P and D prepares for annual interdenominational religious observances. A visit to P and D offices at 120 East 23rd Street in New York might find the art section designing a poster for World Community Day, the production section okaying page proofs for the May Fellowship Day worship service. The promotion section might be laying out a campaign for National Family Week literature. In the distribution section the order editors, order pickers and shipping clerks might be filling orders for World Day of Prayer, Youth Week and Universal Week of Prayer. At another time you might find in various stages of production materials for Christian Education Week, Labor Sunday, World Wide Communion Sunday, Reformation Sunday or Church and Economic Life Week.

But observance material is by no means the whole story. Just as the work of the Council covers all phases of contemporary life, P and D stock represents a cross-section of these concerns. An interesting example is *The Fellowship Hymnal* already mentioned, which is produced and distributed for the Department of Pastoral Services. Prepared by that department in conjunction with the Association of Institutional Chaplains,

(*Continued on page* 29)



The shipping department of P and D is busy mailing out World Day of Prayer materials. Much of the shipping is done for special observances, such as World Day of Prayer, May Fellowship Day, Reformation Day, and World Community Day, to name only a few.

Edward F. Owen, Jr., is assistant director of the National Council's Office of Publication and Distribution.

The Goodness of God's Creation

THE churches should give their people authoritative information on which to form sound judgments about themselves and their relationships and should surround them with a love that trusts and respects their decisions.

This was a principal conclusion of a Consultation of Christian Educators on Sex Education held at Cincinnati, O., November 13-15.

Fourteen denominations, six interdenominational agencies, and nine social work agencies, plus resource consultants, were represented among the 69 specialists in this field who participated. The discussions centered on "education for responsible freedom in using the God-given gift of sex."

Although recognizing that "the immature need some external authority," the Consultation deplored "reliance in an authoritarian moral code as the basis for judging specific acts" and "churches prone to judge and condemn rather than forgive and help the transgressor."

The church must "reaffirm the goodness of God's creation of sex," the Consulation declared.

"Children, youth, and adults all must be helped to understand their sex roles as part of their total responsibility in relationship to the world about them as well as in the light of experience of divine-human encounter recorded in the Bible."

The direction of a person's development and his capacity to relate himself to others with affection and respect was considered more important than any one specific act in evaluating moral growth.

The Consultation recognized that "true morality must be based on love and trust in both God and God's children rather than on fear and rigid legalism."

Rev. William Graham Cole, professor of religion at Williams College, Williamstown, Mass., who was a consultant, declared, "We must agree that sex is a thoroughly natural, wholesome and necessary part of life because that is exactly what the Bible says. Whatever may be the historical reasons for our errors in the church on this score, we must now be prepared to admit them and set them right.

"We must end the conspiracy of silence in which we have so long been engaged and begin to face the facts."

Dr. Cole said also that the church must admit that many of the findings of the anthropologists, psychoanalysts, sociologists and psychologists are true. The church, he declared, has to learn that "its obscurantist position is simply untenable and on doctrinal grounds.

"We have much to learn and sorely need humility. Our gospel can never be preached in a vacuum. It must always be related to the times and the people to whom it is addressed."

Rev. W. Clark Ellzey, marriage and family department chairman at Stephens College, Columbia, Mo., made four points concerning family and church relationships.

The relationship between the father and mother, he declared, affects the child's attitudes and behavior as he grows. Home discipline is "powerfully influential" in developing sex attitudes and behavior. The code of values of the parents and community exercises a strong influence. Finally, he said, the church shapes the code of values and conditions emotional sex attitudes of both parents and children.

The Kinsey Report was referred to by Dr. Lester A. Kirkendall, who said that the data proved that young people are responsive and have the capacity for relating themselves to others. Possession of this capacity is all to the good, he declared, "essential to full, mature living.

"If we are to understand kids, their needs and problems, we must think about relationships and how sex affects them," he stated.

"To be concerned only with the actual commission or omission of acts is terribly defeating. When this happens, quality and the nature of relationships are overlooked.

"Most parents have as much trouble in talking with their teen-agers as the teen-agers have in talking with each other.

"Young people who follow socially approved standards and exhibit commendable conduct should be made aware of the support and approval of others, but this does not always happen.

"We cannot fasten any specified pattern of sexual behavior on a modern teen-ager even if we wished to," Dr. Kirkendall pointed out, "but we can sensitize them to the value and meaning of relationships and help them to understand better how these relationships can be built. Once parents have done this, they will have done all they can. If they have done this well, there will be no need to fear for the moral standards of youth.

"Religious educators have decisions to make and points of view about human relationships to crystalize. There must be concern with trying to help young people to understand the meaning and significance of their behavior.

"The tragedy for many young people is that, having reached sufficient maturity to ask for help in picking and choosing, they are given only the cold and sterile solace of 'thou shalt' and 'thou shalt not.'

"We need to focus attention on the quality of relationships between persons rather than on the goodness or badness of specified behavior."

Village People

(*Continued from page* 19)

persons and families and village groups of all kinds when the "imprisoned splendor" is set free, when they are encouraged and inspired to be and to do all that God has purposed for them. We are humbled and uplifted as we hear of what has been accomplished by Christian laymen and laywomen in the villages of the world.

We have been impressed with the rich resources available in the economic and welfare programs of governments, private and secular agencies and the United Nations. Too often, these resources are not sufficiently known, appreciated or utilized by rural missionaries and national church workers. In the area of serving human need, church and government, church and welfare agency, can learn from each other and help each other with a common goal—abundant life for all mankind.

Differences of national or social background; differences in training, culture and even religion, may be transcended in a common humanitarian purpose. Perhaps the peace of the world, for which we long, may be hastened through such comradeship in service. However, the Christian Church should maintain its own standing ground in any schemes of cooperation and should never compromise on Christian ideals and principles.

We have considered also the wonderful resources latent in the Christian youth of the West who, if challenged, trained and set on fire, could do so much in the Christian mission to village people. We are eager to see more young missionaries — men and women — sent out to the rural and industrial communities of the world, not as mere "operators" or technicians but as comrades, advisers, helpers in the new churches and societies of Asia, Africa, Latin America and the Middle East.

Finally, we urge the missionary boards and agencies give as important a role today to agricultural and rural missions as to educational and medical work in the total, unified missionary enterprise of the Church.

James Wine Assumes New Top Post in Council

James W. Wine, recently named associate general secretary for interpretation of the National Council of Churches, is a lawyer by profession, a former member of the Kentucky judiciary, an elder of the United Presbyterian Church, USA, and former vice-president of Park College in Missouri.

The 40-year-old council executive has been active in the American Bar Association and similar organizations, was admitted to practice in the United States District Courts and the Supreme Court of the United States. He was in general law practice with major experience in corporation matters and trial work.

Mr. Wine served as county judge and special circuit judge in Kentucky, as United States Commissioner for Eastern Kentucky, and as city attorney for Pikeville, Ky., where he made his home. In 1954 he was a candidate for the United States House of Representatives.

During the disastrous floods of January, 1957 in northeastern Kentucky, Mr. Wine commanded his army reserve unit in round-the-clock rescue and relief work for more than two weeks at Pikeville. He served four years with the United States Army in World War II, spent 33 months overseas, and attained the rank of lieutenant-colonel, infantry.

As vice-president at Park College, Parkville, Mo., Mr. Wine was responsible, among other matters, for coordination of the overall development program, student recruitment, curricula re-evaluation, fund-raising, aid-to-education programs, activities in national and local educational associations, and the Christian Faculty Conference of Missouri.

He was ordained an elder in March, 1953 by First Presbyterian Church of Pikeville and is currently a member of the Westport Presbyterian Church of Kansas City, Mo. In Kentucky he was coordinator of presbytery and synod laymen's programs related to the National Council of Presbyterian Men.

Mr. Wine received his bachelor's and law degrees from the University of Kentucky, was admitted to the bar in 1942. He is married to the former Emmy Lou Turck. They have four children.

Christmas Mission Accomplished (*Continued from page* 4)

the police every 15 days, and the church and Sunday school services have to be held in the living rooms of pastor and people.

Most serious of all is the difficulty that young people have in getting married. Some couples have been waiting for two and three years, and have had costly law suits in the courts to prove that though they were baptized in infancy as Roman Catholics, they are now bona fide Protestants. One judge is quoted as having said angrily, "It is an offense to my conscience as a Catholic that you should have the effrontery to come before me with such a plea!"

Protestants in America certainly need to come to the aid of our evangelical brethren in Spain, whose "Committee of Protestant Defence" is rendering heroic service in defending the rights of a 25,000 minority in a population of 30 million. Before I preached one night at an all-Protestant service in the Episcopal Church in Madrid, I met for two hours with this committee. I felt like Daniel in the lion's den. "We are fighting here for an American principle," cried one fiery old warrior of the faith. "How can democratic America cooperate with a government like that of Franco?" What would be your answer? The Committee on Religious Liberty, in our own National Council of Churches, is confronted with a tremendous challenge at this point. What strategy to pursue without jeopardizing the few liberties our Spanish Protestant friends still possess is a puzzling question indeed.

In the midst of all these conditions, how splendid is the witness of consecrated Christians in the armed forces under the leadership of our able chaplains. I cannot speak highly enough of the chapel services, Sunday schools, choirs, youth groups, women's societies, and missionary activities sponsored by the chaplains and the men and women in the armed services. They put many of our civilian churches to shame.

We sorely need more chaplains, and a better distribution of the chaplains we already have. Why should there be more than a dozen chaplains at some of our military centers in the states, plus all the local pastors, when there may be only one chaplain at a base overseas, with a personnel of several thousand to minister to? Some of these men work seven days a week, and have not had more than one free Sunday in a year and a half. This is absolutely wrong.

Our churches at home — particularly our pastors — must take a far greater interest in the military than has heretofore been the case. This does not mean that we are encouraging war. The Christian witness of some of our airmen, soldiers, sailors and Marines represents some of the finest testimony to Christ to be found anywhere on earth. These young people constitute a pool of faith and leadership that the church cannot afford to ignore. They are intensely patriotic. But they are at the same time globally-minded, and far more integrated and ecumenically-minded than most of us at home. They need our ministry and our prayers — an assurance that they are wanted and loved.

Christianity in the early centuries of the church spread more rapidly in the Roman army camps than almost anywhere else. Who knows but that the men and women in uniform today may be chosen of God for a worldwide religious revival tomorrow?

For ready reference to back issues of the OUTLOOK *an Index for the Year* 1958 *has been prepared. It will be found in the December* 1958 *issue on pages* 28-30.

For 35 Years

(*Continued from page* 20)

local churches can work with children out-of-doors. Members of the committee worked with the editors in outlining the series and selecting authors. Like so many other articles that appear in the *Journal,* this series was later reprinted in leaflet form. It is safe to say that from no other religious periodical are articles so frequently reprinted as from the *International Journal of Religious Education.*

Another popular feature of the *Journal* is the special issues published about three times a year. An entire issue devoted to a particular theme or phase of Christian education becomes a basic resource for church school workers. Many local churches rely heavily on the *Journal's* special issues as a guide to teacher training. Among the most highly regarded of these issues are such titles as: "How the Best Teachers Go About Their Work," "The Bible—Out of Life, Into Life," "How to Use Audio-Visuals in Christian Education," "Grow as You Pray—Pray as You Grow," Christian Growth in Dynamic Groups," and "Equipment for Religious Education,"

The *Journal's* special issues also provide study documents on the frontier areas of Christian education. Such a recent issue was "The Church and Public Education."

In 1959, as in 1958, the *Journal* will contribute to the Council's annual coordinated emphasis in the field of social education and action. The November 1958 issue was on "Being Christian Where You Work" and in November 1959 the issue will be on "Christian Education in International Affairs." On such issues the staff of the Division of Christian Life and Work cooperates.

Through the years the *Journal* has made a major contribution to raising the level of church school worship from the category of announcements and impromptu singing to well-planned services. Carefully graded worship resources have been provided each month since the first issue.

Music appropriate for Christian education has always been a concern of the *Journal.* On the occasion of its 35th anniversary the *Journal* is cooperating with the Hymn Society of America in issuing a call for new Christian education hymns. It is interesting to note that one of the judges for the new hymns, Miss Edith Lovell Thomas, contributed an article on "Easter Music" in the March issue during the first year of the *Journal's* history.

The use of art in Christian education is another theme that has recurred almost every year in the *Journal.* The names of Albert E. Bailey and H. Augustine Smith, two of the early prophets of religious art appreciation, are to be found on many pages of the first and subsequent volumes. The February 1959 issue will be devoted entirely to this subject and will contain nearly 50 art reproductions, eight in full color.

Other areas of the church's educational task which have been influenced by the *Journal* through the years are religious drama and pageantry, church libraries, camps and conferences, weekday religious education, youth work, the use of graded curricula, church school administration, leadership training, and cooperation with other youth-serving agencies.

As early as June 1925 the pages of the *Journal* attempted to explain "The Purpose of Motion Pictures in Religious Education." Today four pages in every issue are devoted to evalations of current audio-visuals, prepared by a nation-wide network of nearly 50 previewing committees.

Not all of the methods recommended in 1924 are still in vogue today, however. There are also some approaches to education being used in 1959 that were unknown or untried 35 years ago. Bible flash cards and anagrams are passé; church school leaders now are experimenting with the technique of group dynamics. The *Journal* has attempted to find out and report on significant happenings in Christian education through the years. As Dr. Daniel W. Staffeld of Rochester, N. Y., said in the 25th anniversary issue, September 1949: "The *Journal's* most valuable service to me has been to help me know what is new in religious education—what successful experiments, objectives, etc., are in process. The *Journal* has kept just ahead of us and not too far."

From the earliest years, the pages of the *Journal* have attracted the contributions of men and women prominent in the history of religious education. Among these were Luther Weigle, whose article "Jesus Christ, Education" appeared during the first year of the *Journal* and who later served as chairman of the committee responsible for the Revised Standard Version of the Bible. Edgar Goodspeed, Hugh S. Magill, Philip C. Landers, Frank McKibben, Erwin Shaver, and Lucy Eldredge were among authors who launched the *Journal's* first year whose names are still familiar.

A distinguished line of editors have influenced the entire Christian education movement through the pages of the magazine and in personal contacts. These have included Dr. W. Edward Raffety, Dr. Paul Vieth (now of Yale Divinity School) Dr. Percy Hayward, and Dr. Virgil E. Foster.

The role of the Editorial Board has increased through the years. In addition to general oversight of content, the board members have individually and collectively written many important articles for the *Journal.* For more than a year they have been at work on the 35th anniversary issue to be published in September 1959. That issue will attempt to answer comprehensively and cogently the question, "What Is Christian Education?"

to Enrich Lenten Living

MEN WHO FACED THE CROSS by William Siegel — Clustered about Calvary were shadows of shame . . . remorse . . . reconciliation . . . expectation — a wondrous display of the human heart the like of which only an experience as the drama of man's redemption could evoke. In these eight character-study sermons for Lent, a recent visitor to the Holy Land reconstructs the familiar scenes of the Passion Story, to impressively demonstrate how all men everywhere in the world today must humble themselves before the towering symbol of salvation.

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The CHURCHES WORKING TOGETHER

STATE HOSPITAL CHAPEL PROJECT

The St. Lawrence and Jefferson County councils of churches have recently carried through a unique project of building a Protestant Chapel and Jewish Synagogue at the St. Lawrence State Hospital at Ogdensburg, N.Y.

This is the more remarkable because neither of these councils has a paid staff and the officers of the St. Lawrence County Council of Churches are all lay people by tradition.

The dedication services on November 16 were the culmination of a project begun early in 1956.

Since the St. Lawrence State Hospital serves six counties, it was decided to ask the responsible church groups of all these counties to send delegates to a meeting.

Robert D. Larsson of Potsdam, was elected chairman and Duane H. Holmes of Massena treasurer. The two councils pledged $100 to aid in securing an architect. A firm was found which agreed to wait for its pay until funds had been raised.

In August, 1956, it was decided to incorporate and engage professional fund-raising help to secure the needed $250,000. The treasurer borrowed $6,000 on his personal security to finance the 12-week campaign.

Over 600 employees of the state hospital pledged $15,000 as a memorial.

One year after the project was undertaken the kickoff dinner was held when the temperature was 30 below zero. More than 8,000 people contributed. One church of 15 members pledged $650.

In May and June 1957 the interior plans of the two chapels were decided upon. In November 1957, ground-breaking ceremonies were held.

By September 1958 pledges had reached a total of $261,206.21, and in the middle of November the dedication took place.

INDIAN AFFAIRS IN OREGON

A Conference on Indian Affairs convened by the Oregon Council of Churches in Salem, this month considered "The Forward Look in Indian Relationships."

The conference received a message from Hon. Mark Hatfield, Governor of Oregon, and reports from the Interim Committee on Indian Affairs. Representatives of various Indian tribes including Klamath, Warm Springs Reservation and Umatilla, were present and participated in the discussion. Representative John Terbow, vice-chairman of the Interim Committee on Indian Affairs, presided at the evening session.

The problems connected with federal legislation regarding termination of tribes were the focus of attention.

N.Y. PROTESTANTS 55 PER CENT NON-WHITE

Non-whites comprise more than 55 per cent of the estimated 960,000 Protestants who are active church members in the five counties of New York City. The non-whites include 440,000 Negroes and 90,000 Spanish-speaking people, most of whom are Puerto Ricans.

The 14-page document on "Religious Affiliation of New York City and Metropolitan Region," from which these figures are taken, was prepared by Rev. Leland Gartrell, executive secretary of the department of church planning and research of the Protestant Council of the City of New York.

Dr. David W. Barry, chairman of the department, said that the figures show that for the first time in 75 years more Protestants have migrated to New York than members of other faiths.

Negroes coming to New York have been "overwhelmingly" Protestant and Puerto Ricans have had a "very substantial number" of Protestants among them.

"These two groups have provided both opportunities and responsibilities for the Protestant churches over large areas of inner New York," he said. "The future of Protestantism looks much brighter."

CAPITAL PUNISHMENT IN MASSACHUSETTS

A recommendation of a special legislative commission that capital punishment be abolished immediately in Massachusetts was endorsed by the leaders of the Massachusetts state council of churches.

A joint statement by Dr. Paul Lee Sturgis, president, and Dr. Forrest L. Knapp, general secretary, expressed "hearty" agreement with the recommendation and called for its approval by the state's General Court.

"Our view," the statement said, "is influenced not only by the lack of evidence that the death penalty is a deterrent to crime and by the fact that some persons have been erroneously convicted of murder, but also by what we understand to be the basic ethical standard of Christian faith. One of our hopes for the new year is that the General Court will approve the recommendation."

Dr. Knapp believes that a large number of the 1,800 member-churches of the state council would give "vigorous support" to legislation for abolishing the death penalty in the state.

ROCKY MOUNT NEWSSTAND CLEANUP

A drive to clean up newsstands, sparked last year by the Rocky Mount, N.C., Ministerial Association, resulted in a law which can help local leaders clean up a community's newsstands.

Rev. Gaylord B. Noyce, chairman of the Committee on Public Affairs of the North Carolina Council of Churches reports followup steps taken in Rocky Mount:

"A citizens' meeting was sponsored to which the following people were invited: ministerial association officials, law enforcement officials, high school principal, other principals, and PTA officials. There were no newspapermen. Following this meeting the new law was mimeographed and delivered in person to all magazine dealers in the larger city area. It was then printed in the papers. A joint letter signed by eight civic leaders was then sent to each magazine dealer. Ministers, school officials, and character-building agency executives signed the letter which asked the dealers to comply with the law and offered every encouragement without any implication of a threat. After various proposals for a board of censors, and another public meeting, the city's aldermen left the responsibility of censorship and policing upon the newsdealers themselves, offering any assistance later from any of the groups after the dealers made an honest attempt to clean the newsstands up themselves. The dealers accepted the responsibility."

The Upper Room Book for Lent

A Layman's Guide to Our Lord's Prayer

by
Kendrick Strong

In this latest addition to the devotional literature of The Upper Room, the writer describes the values of our Lord's Prayer, section by section.

Single copy, 35¢. Three for $1.00.

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World Council Building Program

Nearly $750,000 has been raised toward the $2,500,000 goal for the new headquarters of the World Council of Churches in Geneva.

In making this announcement, Rt. Rev. Henry Knox Sherrill, chairman of the international committee for the building program, said that of this total nearly $300,000 has been raised by churches around the world, including $245,000 given or pledged by church bodies in the U.S.A.

Final plans for the headquarters will be submitted to the annual meeting of the World Council's Central Committee on the Isle of Rhodes, August 19-28.

The building, in contemporary style, will be designed by Otto Senn of Basel, Switzerland, and Otto Bartning of Germany. It will be located on an eight-acre tract near the United Nations' Geneva headquarters.

In addition to providing space for the council's various offices, the structure will have a chapel and an international church library.

Among the members of a special committee to coordinate volunteer help in raising the funds are: Dean Liston Pope of Yale Divinity School, New Haven, Conn.; Methodist Bishop G. Bromely Oxnam of Washington, D. C.; Dr. Eugene Carson Blake of Philadelphia, stated clerk of the United Presbyterian Church in the USA; and Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York.

CHURCH BUILDING LITERATURE

For a list of literature on church building and remodeling send a card to Rev. S. T. Ritenour,

DEPT. OF CHURCH BUILDING
Rm. 92, 257 Fourth Ave., N. Y. 10, N. Y.

A Venture in Faith

The Presbyterian Ministers' Fund is 200 years old this month.

The first life insurance company in the world founded on modern lines that is still in existence, it received its charter from Thomas and Richard Penn, sons of William Penn, in 1759.

Started by clergymen concerned for the welfare of widows and orphans in a frontier land, it was called the "Corporation for the Relief of Poor and Distressed Presbyterian Ministers and for the Poor and Distressed Widows and Children of Presbyterian Ministers."

The Fund boasts as early members men who helped found three universities —University of Pennsylvania, Delaware and Princeton. One of the earliest policyholders was Rev. John Witherspoon, a signer of the Declaration of Independence.

By 1762, the corporation, which began with 12 members, had assets of more than 5,050 pounds. This money was "invested" by persons of faith and often little means, here and abroad.

Today the Fund's 60,000 policyholders represent $194,000,000 worth of insurance in a company with assets of $68,553,726.

As sectarianism became less important than community welfare, the company revised its regulations. Today it insures Protestants of more than 30 denominations. Less than 25 per cent are Presbyterians. Not all are clergymen. There are foreign missionaries, ordained and unordained, who are U. S. or Canadian citizens, theological and pre-theological students. Wives, widows (not re-married), and minor children of ministers are also eligible.

All the usual forms of life insurance are available. The rates are more favorable than those of general-service companies because of the longevity of ministers.

The company maintains some 25 representatives in offices in 13 states and Toronto, Canada.

Institute on
ECUMENICAL LEADERSHIP
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Local and Regional Councils of Churches in Action
Instructor to be announced.

The Interdenominational Survey and Analysis
Dr. Herbert E. Stotts

The Ecumenical Quest Through the Ages
Dr. Nils Ehrenstrom

In co-operation with the National Council of the Churches of Christ in the U.S.A. some scholarships covering tuition fees and dormitory are available.

Other courses in theological studies offered from June 1 to August 22.

For information and/or registration write to
SAM HEDRICK, Director
745 Commonwealth Avenue
Boston 15, Massachusetts

Theological Seminary Announcements

On this page, and also on page 27, will be found announcements of theological seminary courses and summer conferences.

The OUTLOOK *hopes to make these an annual feature in January and February.*

The New Church Theological School

provides graduate training for the ministry of the Church of the New Jerusalem.

offers instruction in Emanuel Swedenborg's unique mode of Christianizing modern life in full harmony with scientific progress and personal experience.

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Summer Term: 1 July 22, 1959.
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HERBERT G. MAY
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HORTON DAVIES
Philosophy of Religion
JOHN E. SMITH
Systematic Theology
THOMAS F. TORRANCE, DANIEL D. WILLIAMS
Christian Ethics
ALEXANDER MILLER
Practical Theology
PAUL W. HOON
Religious Education
JOSEPHINE BLISS, MARY ALICE DOUTY, C. ELLIS NELSON
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Second term, July 27-August 14:
SEMINAR-WORKSHOP IN THEOLOGICAL AND PSYCHIATRIC FOUNDATIONS OF PASTORAL CARE
GRANGER E. WESTBERG and DANIEL D. WILLIAMS
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Enrollment open for either or both weeks
For information and complete programs write:
Secretary for Summer Courses
Union Theological Seminary
3041 Broadway, New York 27, N. Y.

Publishing Venture

(*Continued from page* 23)

it is the only hymnal ever designed for use by persons in mental and penal institutions, with hymns chosen for their special needs.

Another is *The Yearbook of American Churches,* the only one-volume reference work covering all 263 religious bodies in the United States and Canada. Smaller in size but equally to the point is the little leaflet in the form of a bookmark, "A Fresh Approach to Bible Reading," which has sold over a million copies since it was first printed.

Titles alone show the breadth of the Council's concern: *If I Marry a Roman Catholic; Learning Experiences for Young Children; The Christian and His Daily Work; The Father's Role in the Emotional Development of the Child; Building and Equipping for Christian Education; Plays for the Church;* and *Religious Liberty,* to name only a few. Indeed, the P and D list resembles a directory of the National Council and a calendar of the Christian year.

Modern publishing, especially of such magnitude, is highly technical. Modern printing techniques require special production skills. The large-scale distribution of literature demands economy as well as efficiency, as does the marketing of the materials. The Department of Publication and Distribution was established in 1951 to serve with these skills and efficiencies the National Council program units which in turn are serving their member-communions.

Prior to the formation of the National Council in 1950, most of the independent organizations which merged to form it had their own publishing operations. With the merger, most of these organizations combined their publishing operations within P and D.

Although this centralization has resulted in increased efficiency and lower costs, the Council's major purpose is still to serve, through P and D, its member-denominations, state and local councils of churches, and through these groups, the local church. To do this, P and D is set up as a publishing operation complete as any commercial publisher.

Materials are sold at wholesale to denominational publishing houses and their bookstores, denominational boards, and state and local councils of churches, which distribute them to their members.

Whenever P and D designs and prints a publication, making best use of its talents and experience, and then distributes it as widely as it knows how, it is forming an important link between the National Council unit and those it serves. It never loses sight of the fact that it, too, is a basic part of the program of the Council and the churches.

GARRETT SUMMER SESSIONS 1959

June 22 to July 24
first session

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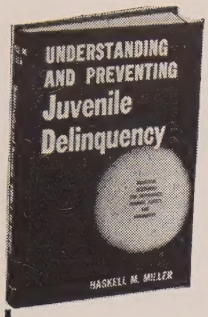

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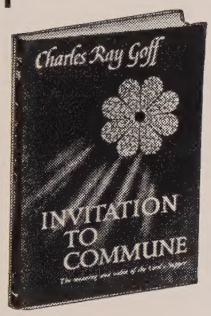

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BOOKS

The Reality Of The Church

By CLAUDE WELCH, Scribner's, New York, $3.95.

This is an especially timely book. Theologians are not alone in the current discussion of "What is the church?" Among the laity, particularly in local churches, one has rather frequent opportunities to participate in lively, informal discussions on the meaning of the church and its relation to Christian living. Professor Welch has not attempted to give a homiletic answer to the question "What is the church?" Rather, here is a thoughtful and readable analysis of the historical and contemporary aspects to the persistent quest of the Christian community for an adequate definition of itself.

Perhaps the essential theme of this book can be stated in this way:

> "Whatever else the church may be, it is a community of men responding to the gracious act of God. Whether we emphasize that the church is a people *called of God* or that it is a people *answering,* and we must do both, we are equally concerned with a concrete, earthly people—and if we do not make this explicit and hold to it, we fall at once into a docetic, or at least Arian, translation of the church out of the realm of human existence." (pages 43-44)

The historical reality of the church as a continuing, responding, and redeemed *human* community is the consistent emphasis in Professor Welch's exposition of the problem. Within this emphasis he critically clarifies some of the more familiar specifications of the nature of the church. He sets forth, and disposes of, a number of polarities that have been used to interpret the reality of the Christian community, among which are "the visible/invisible" church; the church as "holy *and* sinful" and as a "spiritual community." He prefers to maintain vigorously the polarity of the *convocatio* and the *congregatio,* "the calling together and the community constituted by that calling." (page 64) It is within this perspective that the reality of the church can be affirmed as the human community existing through and in God's mercy, and responding in faith.

One of the most significant chapters is that on "The Body of Christ." Here is one of the potent images of the church in Christian history and Professor Welch seeks to provide a clarification meaningful for our time. In the words "incorporation-participation" and "unity" there is set forth in vivid detail the realness of the church as a corporate community of *real persons.* It is especially the insistence that the church is composed of persons who must live and respond in faith in their own human situation that makes this a realistic and stimulating book for the reader.

THOMAS R. BENNETT

The Yoke of Christ

By ELTON TRUEBLOOD, Harper & Bros., New York, $3.00.

Elton Trueblood, professor of philosophy at Earlham College, has become known to modern men as one of the ablest interpreters of, to give the title of one of his books, *The Predicament of Modern Man.* In the volume here reviewed are published a number of his "later sermons."

The texts of the 18 sermons were arranged by the author around a central idea: "the tremendous difference which the Christian Gospel can make when it becomes relevant to the daily lives of ordinary men and women. This theme provides the reason for the particular selection of addresses and for the order in which they appear."

The preacher states that as he developed the theme he kept in mind "both the reasons of the head and the reasons of the heart."

A presentation, he insists, "is not a sermon unless it is given in the hope of making a practical difference in the lives of the people who listen." He also thinks that a sermon is something "akin to art, in Aristotle's sense, in that it represents 'a productive state of mind.' It seeks to produce, to effect change, to alter the course of events. Always, in one way or another, the purpose is new life."

Dr. Trueblood speaks to scientists, to students, and to various conferences in these messages. He reveals his interest in the power of small fellowships. The title is also revealing of his interest in the Yokefellows, an interdenominational group of ministers and laymen. Dr. Trueblood includes a sermon under this topic: "Conversion Within the Church," which was earlier published with this title, "America's Biggest Unevangelized Field: The Church."

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I BELIEVE IN IMMORTALITY, *John Sutherland Bonnell*, Abingdon Press, Nashville 2, Tenn., $1.25.

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PREACHING THE RESURRECTION, *Alton M. Motter*, editor, Muhlenberg Press, Philadelphia, Pa., $2.25.

Theology in Conflict

By GUSTAF WINGREN, Muhlenberg Press, Philadelphia, $3.25.

Dr. Wingren is Professor of Systematic Theology at the University of Lund. He is therefore in an excellent position to give a critique of the theological giants of this generation: Nygren, Barth, Bultmann. He is highly critical of all three men. He considers Nygren and the Lundensian School to be incorrect in their historical approach and weak in their use of Systematic Theology. He finds Karl Barth to be almost exclusively man-centered. He finds that Bultmann does not retain the biblical relationship between sin and death, between forgiveness and resurrection.

This is a highly stimulating theological essay and deserves to be read by all students interested in these three great theologians of the twentieth century.

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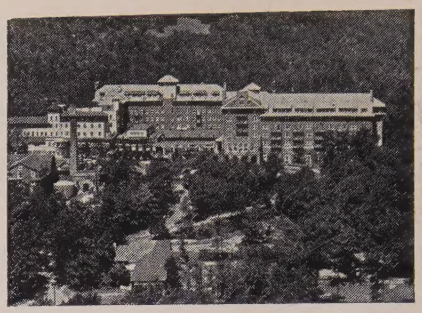

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